

The CHRISTIAN CENTURY

Volume XXVIII.

October 12, 1911

Number 41

A Christian Union Questionnaire

Presenting the Sentiments of
More than One hundred Rep-
resentative Ministers on the
Practice of the Disciples' Plea.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

What Does God Do?

The words of Philip to Jesus, "Lord, show us the Father," express the longing of the heart of man for God. "My soul thirsteth for God, for the living God," was the psalmist's utterance of a sentiment common to all. The conception of an infinite with whom we have to do is fundamental in the experience of the race.

The idea of Deity is present in every language. The ancient Hebrews gave him the names El Shaddai, the Protector; Elohim, Divinity; and Jahveh, the Giver of Life. The Moslem names him Allah; the Hindu, Brahm; the Parsee, Ahura Mazda. In Genesis and the Maccabees he is called Creator; in Exodus, Providence; in Leviticus, Holiness; in Kings, Lord; in the Psalms, Truth; in Job, Compassion. Baruch defines him as Immensity; Esdras speaks of him as Justice. John calls him Light; Paul describes him as Wisdom; but Jesus names him Father.

But his place and importance in the order of things have varied greatly in different periods. It can hardly be questioned that in former generations God was given a much more commanding part in the affairs of the world than today.

Former ages thought of him as the Creator. Either by the commanding word of his mouth, or by the actual and direct activity of divine craftsmanship, he made the world and all the worlds. In obedience to his will or by the touch of his hand, the heavens and the earth took form and stood in their appointed places.

He was the ruler of nature. Man's place in the order of life was very small. It was God who was the worker. He brought day and night from their secret habitations and spread them over land and sea. He made the seasons to pass in the due order of their going. He set the bounds of the great waters and measured the heights of the mountains. He hollowed out the pathways of the rivers and sent the brooks singing on their way to the deep.

Nor was his task limited to the movements of nature that might be called habitual and regular. The earthquakes were his work; volcanoes poured forth their molten depths at his command. The whirlwind and the tidal wave were the messengers of his omnipotence. Plague and pestilence, drought and mildew, blasting and tempest were all the ministers of his sovereign will.

But God was also the dispenser of the blessings of life. Good seasons, warmth, the early and the latter rain, the harvests waving in abundance, the cattle on a thousand hills, children, friendship, prosperity, beauty, refinements and courtesies, generous and noble impulses, inventive skill and constructive genius were all his bestowments. He it was who dowered Solomon with knowledge, Perseus with craftsmanship, Jonathan with prowess and David with a contrite heart. He hardened the soul of Pharaoh, made the spirit of Jeremiah like a wall of flame to resist the opposition of his people, and tried the heart of Hosea with an irreparable loss that he might fit him for his task.

Today the feeling of the world is very different on this theme.

God is no longer conceived as ruling nature with strong and arbitrary hand. The modern mind does not charge God with responsibility for earthquake, drought and tidal waves. Science has been teaching us the place of even the worst of these catastrophies in a universe that is still obedient to uniform and unvarying law. One feels the impropriety, not to say sacrilege, of charging to providence the deaths and disasters which call for public recognition. There is no more effective promoter of unbelief than that half-pious sentiment which counsels submission to the hand of God in the time of trouble. For even the least reverent of men are quite aware that God is not responsible for the troubles that overtake humanity.

What does God do in the modern universe? Is there any place for his activity longer? It is useless to deny that all men have given up something of the primitive conception of a ceaselessly active God, intent upon the mechanical tasks of the world. And it is equally true that some men have given up all that earlier

generations held concerning the divine activity. In the earlier world there was little room for man.

Today it would seem as-if there is little room for God!

One is reminded of the idol-makers of Babylon as they are described in the sarcastic words of the Evangelical Prophet. They took a tree, and of part of it they made their beds and tables, stools and lamp-stands. Another part they took to kindle the fire whereon their food was prepared. And of the rest of that same tree they made a god. But how little must there have been left to form such a deity! Has not the modern world gradually stripped God of his rights and activities until it has left only enough place and material to make an inconsequential God, whom it is hardly worth while longer to worship?

If one were to study much of modern life he would believe that God has been ruled out of the business world, the activities of politics, the sphere of amusements, the arena of journalism, the circles of industry and far too much out of education and family life. We still keep a small and reserved place for him in the churches; we allow him in that space which we call Sunday, rather wondering what he does between times; we grant him space in the realm of religious books, which few people read any more; and we admit him to the groups of those who are devoted to ministerial orders and activities. Is it worth while to believe in a God who occupies so small a part of the average life in our day?

One turns from this negative but too largely actual state of the case to contemplate the real place of God in the universe. For no inquiring spirit can be satisfied with negatives and denials. God is, even as the prophets and Jesus affirm. His place in the world is not that small and negligible circle to which too many in the subjective universe of their own lives have reduced him.

To the eager and searching spirit he is real and present. And this is the supreme concern of the soul. We talk sometimes of trouble, calamity, suffering and disappointment. But the only distresses that are worth considering are those which come in the train of a denial that there is a God. The anguish of the soul robbed and orphaned of the Father would be the supreme tragedy of experience.

He is Creator and Ruler, not in the old mechanical sense that was supposed to satisfy the mind of an adolescent age, but continuously and through those very laws which are the embodiments of his will. He works out his designs in the creation and government of the universe. Indeed creation and government are the same, for he is evermore creating that ideal universe which is to be. "My Father worketh hitherto," said Jesus, "and I work." Never has there been a moment from the dim, far off, mysterious beginning in which God has not been at work, realizing himself in the plastic materials of nature and humanity.

Moreover, the blessings and the penalties of life are in the largest sense his work. The universe is keyed to large and beneficent ends. Conformity to the divine purpose is the secret of blessing. The rejection of the divine program is the open way to disaster. There is no caprice with God. He is the unchanging Friend, the divine Lover. But one of his supreme gifts is personality and freedom, and even he cannot limit the workings of his own laws of life.

He is the Friend, the Companion, the Father. The saints have so found him, the prophets have rejoiced so to believe, and above all our Lord has given to us the complete assurance of his own delight in the timeless and blessed relation of sonship to the Eternal.

God is eternal, and in his life the meaning of eternity becomes clear. The soul pants for him as the hart for the water brooks. The spirit pursues hard after him. He is the sum and the totality of life. Whatever good deed is done in all the world is of his inspiring. In him we are complete, and in the completion of our own fragmentary lives in him he finds his own eternally complete.

Social Survey

Bursting of the War Bomb

Outbreak of war in Europe would have occasioned little surprise during the past month, but that Italy and Turkey should be the principals is more than would have been conjectured before the last week of September. For several weeks negotiations pending between Germany and France over Morocco gave promise of widening into a breach which could only be spanned by hostilities. When this international discussion was at its height, Italy suddenly turned her attention to Tripoli and assumed a hostile attitude toward Turkey which has a nominal protectorate over this African dependency. In explanation of her actions, Italy declared that many outrages have been perpetrated against Italian citizens for which no redress was ever made and that little effort has been put forth to prevent a repetition of them. It was asserted, also, that, contrary to treaty negotiations, Italian subjects in Tripoli had been so consistently discriminated against as greatly to injure Italian commercial interests. For these reasons, Italy, after some diplomatic negotiations, peremptorily demanded the Turkish evacuation of Tripoli and gave the Turks twenty-four hours in which to give their consent. Turkey is in a dilemma. She realizes her unpopularity among the Christian nations of Europe, and is fearful that the so-called "powers" will use the war as a pretext to effect a partition of the Ottoman Empire and thus accomplish what has been the cherished desire of more than one European monarch. While Italy was most peremptory in her demands, Turkey assumed a pacific attitude from the first, hoping thus, even at the cost of losing Tripoli, to preserve her national individuality. In her reply to Italy's ultimatum, Turkey granted practically all of the demands except the actual abandonment of Tripoli, although announcing a willingness to continue negotiation. The government at Rome decided to hold to its ultimatum and declared the two countries at war at the expiration of the twenty-four hours. It would seem as though the war could have but one result. While Turkey has the larger standing army, and a greater reserve force to draw upon, she is far removed from both Tripoli and Italy, and cannot possibly use that force to advantage because of the lack of a navy. She has not a single first-class battle-ship, and has comparatively few ships of even inferior class. On the other hand, Italy has a strong standing army and a formidable navy to supplement it. The equipment of the Italian army is vastly superior to that of the Turks, considered as a whole. The justice of Italy's exorbitant demands for redress may be questionable, but it cannot be denied that the injustice of Turkey's treatment of the rights of foreigners both in Turkey and in Turkish possessions has left the Sublime Porte with few friends and allies. But for fear that the pulling down of the Turkey pillar under the European temple of peace would bring the whole edifice crashing down, the Turkish Empire long ago would have ceased to exist as a distinct power. What a world spectacle would be seen if in celebration of Italy's conquest of Turkey Italian priests should lead the assembled thousands in hymns of peace within the walls of Sancta Sophia in old Constantinople upon whose walls the grime of centuries and of smoking Mohammedan lamps have not wholly obliterated the signs of the Christian cross in the basilica whence, in 1453, the Turks drove out the Italian Christians when they seized the city on the Bosphorus refounded by the Roman emperor Constantine in 330 B. C.

The Lessons of a Short Crop Year

Fairly accurate estimates of 1911 crops are now available and show decided falling off from the corresponding figures for 1910. Especially is this true of the corn crop which fell off 400,000,000 bushels from the phenomenal crop of 1910, the oat crop dropped 380,000,000 bushels and the wheat shortage is 29,000,000 bushels. Yet this shortage is not great enough to cause suffering, and it need not discourage the farmer. It is even hoped that good will result from it. For several years there has been an annual increase in the total cereal yield but it is not reasonable to suppose that the increase could go on indefinitely. Every business or profession has its dull years alternating with periods of prosperity. Farmers in the great Central West, like their city brothers, have been prodigal in prosperity. Excellent crops and an annual increase of property values of 20 or 30 per cent lead them to speculate, even to the extent of going in debt to increase property acreage. Says the Outlook, the farmer "was so heavy a borrower that in the spring of last year there came a sudden collapse of the land movement.

Loan companies and banks refused to make further loans on realty security; speculation stopped; the farmer was compelled to readjust his affairs." Economy must be his principle, but on the whole it is a good thing for every one to be brought to a realization of a possible decrease in income. Temperate luxuries, when one can afford them, are often all right, but our heads are easily turned and too often we spend beyond our means. Such a condition is suggested by the fact that South Dakota bought "an automobile for every fifty-nine people in the commonwealth," and Nebraska and Kansas have 16,000 motor-cars each. True the motor-car serves many useful purposes both for the farmer and the urbanite, but so general a distribution of motor-cars suggests the question, at least, whether the luxury limit is not being hard pressed. Prodigality is a potent reason why the shortage is felt so keenly in many quarters. But after all the farmer will not feel the shortage so keenly as will his city cousin. The farmer, although he has less grain to sell, is able to sell it for more per bushel and thus partially make up his loss. The Outlook calls attention to the fact that the business disturbance caused by this shortage is slight as compared with the unrest in Europe, which, in several countries, is precipitated by a corresponding shortage in food materials. The farmer may well feel some satisfaction that his crops have yielded so well as they have after a year in which droughts and heat threatened to destroy them entirely.

Another Test of Trade Union Strength

Hope that under present laws, the nation may long be free from great industrial strikes is indeed forlorn. Contagious unrest with which Europe is writhing in distress seems to have been carried across the Atlantic to destroy our equanimity. Sept. 30 a strike of shop employees of the Illinois Central Railroad and the Harriman lines was declared and went into effect. What the men seek is recognition by the railroads of the shop employees' federation system. This, it is claimed, is no more than has been agreed upon with fourteen other different railroad systems. Whatever the outcome, the strike promises to be long and bitter. If all the men included in the general order shall strike as agreed, nearly 30,000 men will be idle. The railroad officials claim that not more than half this number of men will actually go out, however. They anticipated the trouble and put all equipment in first-class condition. Many hundreds of strike-breakers already have been enlisted, and the Harriman management does not expect any interruption in the service. Labor officials exhorted the men to preserve order, but already strikers are reported to have attacked a car load of strike-breakers with stones, injuring several men, and the violence will probably increase.

Mount Etna in Action

Mount Etna, the greatest "living" volcano in Europe, is again active and has destroyed several villages and practically all the crops on the fertile lower portions of its sloping sides. Although it is always more or less active, not for 2,000 years, it is said, have its eruptions been as violent as now. Sept. 14 the eruption began, but not, as is so often the case, in volcanic action, with tremendous explosions that hurled limitless masses of molten lava high in the air. White hot lava surged up until the great crater was nearly full, and then, unable longer to bear the great weight of the molten rock, the sides of the volcano burst open and from scores of great fissures the lava is pouring forth and sweeping down into the valleys. Because of the ample warning, loss of life has been small, but financial loss will be enormous. The habitable slopes of the mountain comprise 400 square miles of highly fertile land. Sixty-five cities and villages are located here and 300,000 people depend almost entirely upon the home crops for their sustenance. Many thousands of these people have had to flee for their lives, leaving all they had. What the loss of homes and crops to these peasants will mean cannot be described as less than a national calamity. And the worst of the eruption apparently is not yet.

The urgency of greater harmony between the States in their social legislation was strongly urged by President Taft in an address at Coffeyville, Kans., on Sept. 25. "We ought not," he said, "to permit the marriage tie to be dissolved at will. You say we ought not to keep unhappy people together. Who brought them together? We did not. If they got together under a contract, why shouldn't they be bound to the contract, unless one or the other does something which in the eyes of all men ought to permit or require at least a separation, if not a divorce? . . . It is the ability to and the prospect of getting a divorce that demoralizes. We ought to have a general uniform law on that subject that stiffens up and makes sacred the marriage tie."

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Seventh-day Adventists

The Reason for the Existence of the Denomination.

While the value of the present world is receiving emphasis in the teaching of the larger denominations of Christians, the emphasis of the Seventh-day Adventist is upon the necessity of getting ready for the close of the world's history. This denomination does not have much hope of changing the kingdoms of this world into the kingdom of God. They must be annihilated that the kingdom of God may have room. From the *Advent Review* and *Sabbath Herald* we take the following:

In God's order the time has come when this earth's history is about to close. The kingdoms of this world are soon to give place to the everlasting kingdom of Christ. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Fulfilling prophecy and signs—conditions in the social, political, industrial, and even the religious worlds—plainly indicate that the time has been reached when events of a significant, startling, and most stupendous character are about to take place; that the long reign of sin is soon to be cut short, and that the generation now living will witness the appearing of Christ in the clouds of heaven.

A message, the burden of which is to call men's attention to these events, and bring about a reformation of life in all who will need it, is due the world. As heaven's professed light-bearer, the great Christian church should be able to recognize the times and seasons, and sound the message of Christ's coming. But this it is not doing. The great Episcopal Church is not doing it, nor the Congregationalists, to say nothing of the smaller divisions of the so-called Protestant Church, and the Greek and Catholic churches.

Some of those denominations have done excellent work in the past. Among their communicants today are many devoted Christian people. But their stereotyped creeds preclude the acceptance of advance light. They have no place in their system of religious belief for the doctrines comprehended in this movement.

Nor, must it be confessed, would these churches welcome to their fellowship men and women who might proclaim the special truths of the message. For this there is a reason. The truths due the world today are diametrically opposite to much of the teaching and practice of these churches.

The message for this generation, to prepare a people to stand in the day of Christ's coming, is a message of reform. Its purpose is to call men back to the old, forsaken paths of truth, and to a higher and holier plane of Christian living. It presents Christ as man's all-sufficient sacrifice and Saviour; his ministry as the only means by which the merits of that sacrifice may be made available; his righteousness, obtained through faith, as the one source of eternal life; his coming as the realization of the Christian's hope. It enjoins the binding claims of God's great law, restoring to its rightful place the downtrodden Sabbath of Jehovah, and warning men of the false claims of the counterfeit Sabbath, and of its enforcement by legal enactment. It brings to view the work of the investigative judgment, the final reward to be given to the righteous, and the punishment to be meted out to the wicked at the last great day. This comprehends, in brief, the special message for this day.

Congregational

The Gospel of Men of Today.

There is a marked contrast between the view of religion presented by our Adventist friends and that which Professor Walter Rauschenbusch is preaching. For him the duties of a citizen are sacred. The present life is good and men ought to enrich it with the truth of the gospel. He does not believe that any one church has a monopoly of any part of the message of Christ. Writing in the *Congregationalist* and *Christian World* on the Men and Religion Forward Movement, he says:

The leaders of this movement have had the courage and statesmanship to make the social message of Christianity part of its evangelism. That message has been slowly forming and maturing in the heart of the church in recent years. Now it is to be tried out before the whole nation in a movement that is to speak to the heart of employers and employes alike, and call both to repentance for the sinfulness of our economic relations. The people think they know pretty well what the church has to say on missions and Bible study. But what will it care to say on the terrible tangle of the labor question? This will be the storm center of the movement. Pray for the grace of God on those who deal with it. If they fail in prudence, they may run the movement on rocks. If they fail in courage, they will certainly beach it on the mud-flats of indifference and contempt.

This movement is sure to have some effects which are not printed in the program. In fact, the unintentional effects of great movements are often the most important. The church, we hope, will

reach the great classes of men who now hold aloof from it. But the effort to reach them will affect the church. It will have to look them in the eye, talk their talk, take their points of view, and realize their objections. Insensibly the working ideas of the church will grow more manly in dealing with men. Who will say that it does not need that change?

Those who attended the recent conference at Silver Bay say that all felt a strange unity of spirit shaping itself from the varied purposes. By its largeness and boldness this movement is coming into touch with the great spiritual realities of our modern world, and if it does what it now promises to do, it will help to formulate in effective form that new gospel which all live minds are groping for—the gospel of the full redemption of humanity.

The evangelism of the past offered salvation to the soul and promised heaven after death. The evangelism of the future will offer fullness of life to the soul here and hereafter, demand the redemption of the social life of the nations from collective sin, and promise the reign of God on earth in justice and brotherhood. For ages the church has been crying, "Repent ye, for death is near!" Now it is learning to say, "Repent ye, for the Kingdom of God is at hand!" The organized sinfulness and the scientific hopefulness of modern life have brought us around to the earliest evangel of Christianity. The Gospel of Galilee in the twentieth century—that is what this movement, half unconsciously, is reaching out for. If it has faith to proclaim that message and to let the spirit of Jesus and the prophets set it on fire, it will reach the men and inspire the church.

Universalist

The Unfit

Our judgment respecting the influence of others is too often an expression of ignorance and prejudice. It is well for us to be called to account for our readiness in consigning certain classes to the scrap heap of humanity. We can read with profit the following lines from the *Universalist Leader*:

There are some sharp contrasts presented by Jacob Riis in *The Survey*, which cut to the quick, and while they are not pleasant reading, they are salutary. It is very easy for us to judge as "unfit" the persons whose clothes or speech or person proves disagreeable to us, and most of us need some such shock to set us thinking and acting along right lines. If we were asked who are the unfit, the chances are we should wave our hand including in a general way most of those who are not in our set, and yet it is possible that, when it comes to the great elemental virtues, the real heroism of human life, justice will pick out for the crown some of the most unexpected subjects. And justice was not far from Jacob Riis when he was asked the question, "Who are the unfit?" and gave this among other startling answers: "The scrub woman who, with empty hands and emptier heart, gives her babe to the potter's field and then scrapes and saves through the year, working her fingers to the bone for the pittance that shall ransom her child from the trench and give it a grave of its own; yet not once but three times in the year surrenders it all to 'some one in the tenement who is poorer than she?' Which is the unfit, she or the woman who gives a Christian party to her lap-dog, with her sisters and little ones starving all about in a workless winter?"

Presbyterian

The Mob Knows No Sectional Lines

The people of the North have often shown their zeal for justice by denouncing the southern mob. The southern man has always believed that the northern man was no better than other men. The mobs of recent years have shown us that we are all of one blood and that few of us are far from savagery. It is the *Continent* that draws this lesson for the people North and South:

It may seem a fatuous kind of optimism which would assume to find anything good in the recent horrible revival of lynching in America, but there is at least this of good to be noted in the situation ensuing upon these outrages: Lynch law is not a sectional problem any more. When the same sort of thing happens in Pennsylvania and Oklahoma which was once supposed to be known only in Georgia and Texas, the humiliation and affliction of it have plainly become national and are no longer to be attributed to peculiar conditions in any one portion of the country. Not only is there thus eliminated for all time any possibility of one section casting blame and shame upon another, but perhaps more important, there now disappears all reason for defensive resentment in any particular state or section when the evil is denounced in appropriate terms. So Americans can now—indeed must—discuss the matter on common premises, free of all Pharisaism on the part of the North or South and frankly acknowledging the mutual involvement of both in a situation as alarming as it is disgraceful. When the whole United States has thus come down to one equal platform of shame, there certainly will be a joint effort of the whole country to get up again to such a level that this sort of thing shall become impossible everywhere. In this respect, the hope of overcoming the American lynching habit is more encouraging at the present moment than it has been in any time past.

THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITOR—SILAS JONES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

700-714 EAST FORTIETH ST., CHICAGO, ILL.
United Religious Press Building

The Christian in Relation to His Brother

"That ye love one another, even as I have loved you." We are inclined to modify this requirement of the Lord in the interest of selfishness. We are unwilling to treat every human being as a spiritual personality. The hatred we bear toward one who has done us a real or an imaginary wrong is nourished and cherished as a necessary part of our self-respect. We cannot see how our interests and those of other men can be identical. Yet if Christianity is true, no man is benefited by the humiliation and degradation of another. We may be rivals one of another in respect to the minor successes of life. We are co-workers in the kingdom of God and together rejoice in its progress and together feel the sting of defeat when wrong is triumphant.

The use of the personal pronouns is significant. The egotist does not have to say, "I am a great and good man," in order that all may know the opinion he entertains of himself. He says, "I did it," "I know it." The modest disciple of the Lord is glad to feel that he is one among his brethren and that he has had a share in the common tasks. He is ever ready to see and point out the wisdom and courage of other workers. He has enough faith in his brethren and in the Lord to leave the praise of his own deeds to those who know him. The egotist lacks faith. He cannot wait for recognition. He distrusts the judgment of his brethren. He therefore demands that his greatness be acknowledged and he proceeds to explain in what it consists.

There may be in this world persons who think it is one thing to love men and another to refrain from stealing and lying and killing. If there are such persons, they are very ignorant. They will talk of justice without love. We cannot be just one to another without love. The first debt we owe to humanity is that of love. The judge on the bench whose decisions are eminently fair loves men. The notion that we can meet the requirements of justice by observing the rules of the game as formulated by the state or business is utterly false if we are indifferent to the hopes and the fears, the success and the failure of the persons with whom we have to do.

It is because we are members one of another that we are sensitive to the praise or the blame that may be directed toward us. As long as two people look upon each other as enemies and as totally different in ideals and capacities, neither bothers much about what the other says. But as soon as it is seen that the welfare of both depends upon friendly relations, each becomes sensitive to the criticism of the other. The man who is free in his censures of friends and acquaintances may not know that he is a robber, but we must bring that charge against him. He has no more right to take the spiritual possessions of the race and use them for private ends than he has to appropriate to his own uses its material possessions. The power one man has to inflict pain upon another is a gift from the society of which he is a member. It is to be used for the promotion of the spiritual welfare of all.

For the restoration of those who are overtaken in any fault there is needed personal and institutional help. Salvation is not

by machinery. The regeneration of the soul is accomplished through personal contact. Hence every man needs a friend to help him when he errs in thought or deed. The Christian man is ever ready to restore the confidence of him whose faith is gone or to awaken the sense of sin in him who has become indifferent. But it is not usually possible for one man alone to accomplish a work of restoration. Institutions are needed through which many work in harmony. The church, the Sunday-school, the public schools, and the state are all institutions for the saving of life. They minister to the whole nature of man. The church is understood to be preeminently such an institution. The enlightened Christian knows the value of the public school and the state for the building of character and he labors to make them efficient for their proper work.

The heathen way is to sin against the sinner. The Christian way is to lead the sinner to repentance. The spirit of heathenism leads me to slander the man who slanders me and to undermine the reputation of the man who tries to gain a place in public esteem which I covet. The Christian spirit drives me to be courteous to the rude and ill-tempered, and it leaves the way open for repentance. [Topic, Oct. 18. John 15:12; Rom. 12:10; 13:9, 10; Eph. 4:25-32; Gal. 6:1, 2; 6, 10; Matt. 18:15-17; Luke 17:3, 4.]

S. J.

The Meaning of Baptism

III—THE MEANING OF THE WORD (Continued.)

In our last article we saw that the Greek word *bapto*, whose primary meaning was "dip," came by association to mean, in one of its specialized uses, "to dye," "to stain." It thus practically in that particular context lost its original signification. So completely had the word in this its "technical" sense been differentiated from its original and still common meaning that it was even used to denote the smearing or rubbing of tawny ashes upon the face. Certainly in such usage there is no trace of the root meaning "dip." Nor is it employed figuratively. Its use marks the definite transformation of the word's meaning in that particular connection.

Let it be remembered that we are dwelling on *bapto* and its special meaning as "dye" only for purposes of illustration. Its use in the sense of "dye" has no necessary connection with our discussion of the meaning of *baptizo*. There are thousands of other illustrations we might have chosen, and two or three of these may be taken up further on. There is an especial pertinency in the case of *bapto*, however, because if the root word itself could undergo a change so fundamental it will seem less strange if we shall find that the derivative word *baptizo* has undergone in a particular context a similar specialization.

And this is precisely what happened to the word *baptizo* among the Jews in the time not long preceding the Christian era. Greek was the common language of the world at that time. Jews and Romans spoke it, as well as Hellenists. It was called *koina* meaning that it was the speech common to all peoples. The Old Testament was used by the Jews in the Greek translation known as the Septuagint. *Baptizo* is found twice in the Septuagint. Naaman is said to have "dipped himself seven times in the Jordan," and Isaiah makes his penitent say, "My iniquity overwhelms me." The Greek verb translated "dipped" and "overwhelms" is in each instance a form of *baptizo*. In the New Testament, apart from the more than one hundred cases in which it is transliterated "baptize," the word *baptizo* occurs five times and is translated by "wash" or "washing," referring definitely to the cleansings practiced by the Jews. In all these uses of *baptizo* it is manifestly employed to denote its primary meaning, to dip, or wash.

In the more than one hundred instances in which the term is transliterated,—allowing for a few exceptions easily distinguished,—it connotes a definitely specialized meaning. We may call this its characteristic New Testament meaning, not because the New Testament writers alone so employed it, but because the New Testament is the earliest extensive body of literature to which we have access, in which it appears with this connotation. Before the writers of the New Testament appeared on the scene the word *baptisma* was commonly used to denote a ceremony of initiation by which a non-Jew became a member of the Jewish state and church.

This ceremony was practiced by the total submersion of the proselyte's body in water. At the first the word *baptisma* was used to denote the physical act by which the initiation was accomplished. Gradually, however, the term gathered to itself the total psychical import of the ceremony or ordinance, and was used to denote not the physical part of the ceremony alone but to apply to the whole ceremony itself. It came thus to have a technical or spe-

cialized meaning. To baptize a convert to Judaism meant thus to induct him into a new state religiously and politically. The full signification of the word is not given by translating it "immerse." The proselyte's "baptism" was administered by immersion in water, but it was not identical with an immersion in water. It consisted of much more than such immersion. The whole meaning of the religious ceremony had grafted itself upon the word which primarily had meant only the physical act by which the ceremony was performed.

Thus *baptizo* had undergone among the Jews essentially the same kind of differentiation which *bapto* had undergone in the dye shops of Greece. The latter word had taken into itself the total meaning of the process, dyeing, while it was originally used to denote only the physical action of the process, namely, dipping the raiment in the coloring fluid. From dipping it came to mean dye, and a dyer came to be called a "baptist." Likewise from dipping *baptizo* came to mean initiate, and the performer of the ceremony of initiation was called a "baptist."

Whether the development of *baptizo* in this its technical meaning had, like *bapto*, gone so far as to practically drop or disregard its primary meaning is a question we may discuss further on. For the present it will do to say that at the time of John the Baptist it is evident that the religious, the social—that is, the psychical—connotation of *baptizo* took precedence in the popular mind, and in John's mind, of the physical connotation. It is not improbable that when the word was spoken it called up to the mind along with its religious meaning the imagery of physical immersion, but this imagery was incidental and subordinate to the religious meaning.

We have been using the word "initiate" as the best English equivalent of this social or religious meaning of *baptizo*. This word, however, is not wholly satisfactory. "Induct" is in some respects a better word. We have no single English word that expresses with complete precision the meaning of the Jewish use of *baptizo* at the time of John. Our difficulty is all the more marked when we come to the term in its full Christian signification. There is in it an element of self-consecration which is not explicitly enough connoted by either "initiate" or "induct," and under Paul's hand the word is given, as we shall see, an enrichment and heightening wholly unique.

The best reason, and the only true reason, for our English scholars not translating the word in their versions of the New Testament is that it could not be translated. "Sprinkle" has not an iota of justification. "Immerse" can be justified only by the most wooden and mechanical use of certain linguistic facts and a total disregard of obvious laws of translation and interpretation. "Purify" is inadequate and misleading. It is misleading because by implication it connects baptism historically with the ceremonial cleansings of the Jews whereas it derives directly from the induction of proselytes which had to do not with specific purifications but with the conferring of a new status.* "Initiate" and "induct" are lean and abstract compared with the rich connotation of *baptizo*. There is, we repeat, no English word that satisfies. The only course left our translators was to transliterate or transfer the word bodily into our language and allow us to fill it with such richness of meaning as its Scripture context and our Christian experience should yield.

And this is precisely what we have done. The word "baptize" has come to have to English-speaking Christendom the same meaning that *baptizo* had to the Jews and early Christians. It means induction into the church and into Christ, carrying with it, in the case of adults actually and in the case of children potentially, the idea of inward self-commitment or consecration. In our common speech we do not think of so many *immersions* or so many *sprinklings* when we are informed that so many were *baptized* last Sunday. A possible exception of this customary meaning of the word should perhaps be made of those whose minds have been rendered over-conscious of the form by participation in the baptismal controversy. But for the normal mind the particular physical action by which baptism is signalized is quite incidental and perhaps negligible. It is the social and personal import of the word, that our minds grasp. We think of the new status which baptism confers.

In just this way, but with even less consciousness of the form as such—for there were no competing forms then—was *baptizo* used in the time of our Lord. It was a religious ordinance, a social

*It is clear in each of the few cases where *baptizo* is used in referring to mere purification that it is used in its primary sense, to dip, to wash, and not in its specialized sense.

institution, not a mere specific physical action.

Before leaving this more or less technical part of our study it should be re-emphasized that the development which we have traced in the word *baptizo* and illustrated by a similar development in its root word *bapto* is not a phenomenon peculiar to these words but one of the most commonplace observations of the habits of language. This remark is, of course, superfluous to the student of linguistic science but may be of value to other readers. Previous discussions of the meaning of baptism have strangely overlooked the fact and even denied the possibility of such a differentiation taking place as we have traced. Mr. Campbell was among these.

In order to make our point more real to readers who may be unfamiliar with it, we introduce two words, one Greek the other Latin, which have undergone similar transformations. The Greek word *psallo* originally meant to "pick" or "pluck." Later it came to mean to pluck the lyre; later to make music by plucking a stringed instrument; and finally it came to connote making music in any manner, including even "to sing." But all the while it kept its original meaning, "pluck," for appropriate contexts. We get our words "psalm" and "psalter" from it. "Singing and making melody in your hearts" is a New Testament clause, the Greek word for "making melody" being a form of *psallo*. In this its technical or specialized sense the primary meaning of the word has entirely fallen away.

The Latin word *candidatus* illustrates the same common phenomenon of differentiated meaning. Primarily it denotes one clothed in white. It became the custom for one who offered himself for public office in Rome to wear a white toga. Therefore he was called *candidatus*, a candidate. Later the custom of wearing white became obsolete, but the name continued to be applied to the aspirant even though in this connection it had entirely lost its primary signification. It has been taken over bodily into our language just as *baptizo* was taken over. To demand that we substitute its primary meaning for its specialized meaning would be manifestly absurd. No less absurd, however, is the demand that "immerse" be substituted in our language for "baptize."

We must not take space to multiply cases of this sort. They are so common that it is astounding Mr. Campbell and Baptists generally could have overlooked their existence and even denied their possibility. In another chapter we shall close our study of this linguistic aspect of the problem by an examination of the assumptions in Mr. Campbell's argument.

AN EXPLANATION AND A HOPE.

This issue of The Christian Century will be received by many who have not themselves subscribed for the paper. To them we make this word of explanation: Your paper has been paid for for ten weeks by some friend who is interested in making you acquainted with it and with its ideals. Do not hesitate to accept it. It costs you nothing for these ten weeks and will be continued beyond that period only by definite order. We wish you to read each issue carefully and ask yourself if you would not like to receive this paper on your own account as a regular visitor to your home. At any time during this "acquaintance period" you may send in \$1.50 and your name will be put upon the regular list and you will receive the paper until December 31, 1912, a period of thirteen months—the month of next December being free. If you are a minister \$1 will be accented. Our hope, in which the editors also join, is that you may become a permanent member of the Christian Century family. The Publishers.

Editorial Table Talk

A Truly Great Year in Missions

The Christian Century of last week presented a close and comprehensive analysis of affairs benevolent in the United States, showing that money for all unselfish purposes was coming hard, that the income of many benevolences was far behind.

In striking contrast to the reports of other benevolent and missionary enterprises some of the societies of the Disciples of Christ announce actual gains in the year closing September 30.

While Church Extension lacks about ten thousand dollars of reaching last year's income, and the Christian Woman's Board of Missions falls short about four thousand dollars, the American Missionary Society announces a slight increase and the Foreign Missionary Society, despite the gloomy expectations of many of its supporters, has made an actual gain of \$18,000, reaching a total income of \$379,000, the largest collection in its history.

This offering has been gathered, too, in the face of overt and bitter opposition from the oldest newspaper of the brotherhood. While it is true that this same newspaper has for several recent years used many subtle devices to hinder the work of this society, it is only in this present year that its opposition has taken the form of frankly suggesting to its constituency the holding back of offerings or their deflection to other channels.

The significance of this enlarged liberality, in view of the attempt to scatter seeds of distrust among the churches, needs no interpretation by us. We may, however, be allowed to suggest a text upon which all may meditate with much profit: "He maketh the wrath of man to praise Him."

The missionary enterprises will this year feel the lack of an autumnal convention which has for many years touched the button that set in motion all the church's energies for a new missionary year. Lacking this, it behooves every loyal soul to begin right now on its own initiative the creation of missionary sentiment and liberality in its own church.

The prospect is bright for a great increase in our missionary offerings the coming year. The recrudescence of the opposition of fifty years ago to our organized missionary endeavors will operate only to stimulate the brotherhood—its ministry and its laity—to more ardent and consecrated service on behalf of this manifest work of God.

Christian Work in Tripoli

Two Christian agencies are at work in Tripoli, now being fought for and over by Italy and Turkey. These are the Roman Catholic, under direction of the Patriarch of Algiers, and the North African Mission of London, which is supported by contributions from both Free and Established Church of England. The Catholic work, like that all along the north African coast from Morocco to Egypt, is almost exclusively for Italians who have emigrated thither. Missionary priests to the number of fifty-four, according to the last report, are stationed in Tripoli proper, almost all of them in the city itself and in settlements along the coast.

Tripoli's population is estimated at 1,500,000, but the City of Tripoli has as many as 30,000 inhabitants. No other single city has above 5,000. Catholics have pretentious churches in only three centres, and schools in Tripoli itself. The schools are under the Barefoot Carmelites, who have charge of most Catholic work in North Africa.

Catholics go directly at their religious task, with the Mass and their regular teaching, and in North Africa as elsewhere have made comparatively small inroads into Islam minds and ways. There is, however, in Tripoli a considerable Catholic Italian population, and the Church is doing vigorous missionary work throughout the patriarchate.

The North African Mission of London receives from English supporters about \$50,000 a year, but spends this sum in principal cities of all North Africa, from Fez to Algiers to Cairo and Alexandria. In Tripoli city only has it any work, in Tripolitan territory, and here are located six missionaries who are ordained, and six others in medical work. Sewing classes for girls and athletics for boys make some progress in getting hold of Moslems, but although work was started in 1884 conversions of Moslems have been few.

Both Catholic and Protestant missionaries have refused to depart for safety from present troubles. American Methodists have recently

undertaken work in North Africa, and with some promise of success, especially among ancient peoples not Moslems. Their work is in Algiers. The Moslems of Tripoli are reported by the North African Mission workers to be among those who may join the fanatics should a Moslem crusade develop as an outcome of the present troubles.

Peter Ainslie Twenty Years in Baltimore

Some time ago it was reported in the daily press that Dr. Peter Ainslie, of The Christian Temple, Baltimore, was likely to accept a call to a prominent pulpit on the Pacific Coast. This rumor is now



effectually quieted by the fact that one of Illinois' strongest preachers has announced his acceptance of said pulpit and the additional fact that Doctor Ainslie's people and his pastoral colleagues in other Baltimore churches did last week so completely bury him with their tokens of love that he could not get away if he wished. The occasion was his twentieth anniversary with Christian Temple. This is Doctor Ainslie's first and only pastorate. He began with a mere handful. The congregation has grown until today it is one of the largest and strongest in the city. The celebration

began Sunday morning, October 1, with a sermon by Rev. F. M. Rains, of Cincinnati, in a beautifully decorated auditorium. At night the pastor himself preached. On Monday night a mass meeting was held which filled the house with a great audience. Greetings were brought by Rev. Oliver Huckel, D.D., minister Associate Congregational Church; Rev. Edwin B. Niver, D.D., rector Christ's Episcopal Church; Rev. P. H. Swift, D.D., minister Madison Ave. Methodist Church; Rev. W. H. Dunbar, D.D., minister St. Mark's Lutheran Church and, from the Baptist ministers' conference of the burough, Rev. H. P. Jackson, minister Fuller Memorial Church, who also presented a bouquet of twenty American beauty roses.

Tuesday night a banquet was given for Doctor Ainslie at the Eutaw House, at which Mr. Waldo Newcomer, president of the Exchange National Bank, Rev. J. Ross Stevenson, D.D., minister Brown Memorial Presbyterian church and Rev. L. B. Haskins, minister Twenty-fifth Street Christian Church, made addresses. Also greetings were brought from the Temple Seminary by Mrs. H. P. Pumphrey and from the Girls' Home by Miss Alice Grim, closing with an address by the guest of honor who reviewed the twenty years, mentioning the growth of his own church, the starting of the four branch churches, the Girls' Home, the orphanage society, the seminary, etc.

The occasion was said to be the most elaborate thing of a non-Catholic that had been in Baltimore for many a year. The Christian-Catholic kind that had been in Baltimore for many a year. The Christians hope he may not get away from Christian Temple for twenty years more!

Protest Against Pacific Coast Vice

Ministers of all denominations on the Pacific Coast, and especially in California, are calling upon political leaders, and state and city officials, to arise and put down what is charged to be wholesale graft in business affairs, and open vice in municipal affairs. Failing to do this, ministers declare the Panama Exposition project will meet with a cold reception by commercial bodies, and will prove a failure. In their setting forth of conditions ministers are endorsed by foremost laymen of the coast. Indeed, the latter go farther in their charge of immorality in many forms, and openly say they will work to make conditions known unless pledges of a clean-up are forthcoming. It is charged that the exposition will drop to the level of a moving picture show. The exposition is planned to celebrate the opening of the Panama Canal and its date is 1913. In a statement recently received by ministers in many eastern cities appears the following: "The industries of San Francisco are prostrated, trade is timid, business hesitates, and every form of graft, vulgarity, crime, social evil, gambling and infamy are working together to continue present conditions."

A Christian Union Questionnaire

Presenting the Sentiments of More Than One Hundred Representative Ministers on an Actual Opportunity to Practice the Disciples' Plea.

There appears on this page an extract from a personal letter written by a foreign missionary representing the Disciples of Christ. All names, by which the author or the locality might be identified, have been eliminated in order to entirely free the situation from personalities. Copies of this extract just as it stands here were sent to 126 leading ministers of the Disciples asking this question.

What should the Disciples do in these circumstances? Should they receive these Methodists into their membership or not?

Replies have been received from 109, seventeen have not responded. These names were chosen at random. No particular principle determined their selection. They do not belong to any one class geographically or academically. They live in all parts of the country—north, south, east and west. They represent various shades of thought and diversity of training. Not all the leading men of the brotherhood are represented in the list, by any means, but there is not in the list a single obscure man, nor one who is not known favorably throughout the brotherhood as a man of effectiveness and influence. It is, perhaps, best frankly to say that the list was made up in less than an hour, the questioner simply dictating the names of representative ministers as they arose to his mind. Since the list was made up any number of equally representative names have occurred to the questioner.

In order to secure a perfectly frank response from all they were assured that the purpose of the questionnaire was not to publish names but to tabulate opinions. The inquiry was sent in three installments, first to twenty-six pastors, later to two groups of fifty each.

We say above that no principle obtained in the selection of these names. This exception should be made: it was decided to omit all Chicago names, all missionary secretaries, and editors of our religious papers. The three Chicago ministers who received the question before this decision was made are not counted nor are their answers tabulated in this report. With the exception of these three groups any representative minister's name was as good as any other.

Before passing to the report an observation or two should be made. It should be noted, first of all, that the missionary's own opinion is not expressed in the excerpt, nor is it expressed in the unpublished portion of the letter. The letter is a simple description of an actual situation. As a matter of fact we do not know the opinion of this particular missionary on this problem. There is no occasion, therefore, for a criticism of the missionary or of the Foreign Society.

Moreover, it should be remembered that the missionary's letter was not written for publication. It is not wholly impossible that there may be slight inaccuracies of detail in its statements. The essential fact, however, is perfectly plain, namely, that economy in the administration of Christian work in that territory demands that the Methodists retire from that field. To this Methodists, Disciples

A Concrete Problem in Christian Unity

"On June 9-10 the missionaries of this district held a conference. One of the questions discussed was that of dividing the districts among the missions already at work in them and so prevent overlapping. The M. E. mission maintains a small preaching place next door to our kindergarten and it is, of course, rather an interference with our work, especially as years ago they agreed not to enter this city if we did not open work in a certain other city. But some way they overlooked the agreement; in fact, the M. E. missionaries present at the conference had never heard of it. So they said they would urge their bishop to close that work provided the M. E. members here could join another church. In this city there are several churches but only missionaries from three missions—ours, Roman Catholic and American Episcopalian. These all have churches. Then there is a Presbyterian, a Unitarian, Greek Catholic and some Plymouth Brethren.

"The M. E. missionaries said they would like to have their Christians come into our church, but we said we cannot accept them into full fellowship without their being immersed. One M. E. family is in our church as guest members,—having full privileges except that of holding office in the church. But that arrangement did not satisfy the M. E. missionaries, so if their bishop does close their work here their people will probably join the Presbyterians or the Episcopal church. The Episcopal bishop was present at the conference and said they recognized the baptism of other bodies but insisted on confirmation. It may be our native Christians will take matters into their own hands and allow full membership, for our church is independent of mission control and manages its own affairs, though of course we missionaries here give of our means to its support; and if we cut off this connection they cannot keep a pastor, so they will not act contrary to our wishes, at least not until they are entirely self-supporting, and that will be years hence."

and no doubt the other bodies represented there all agree.

A further observation is pertinent. The situation described by this missionary is neither unique nor exceptionally critical. It is not one of those instances where it is an out and out question of human life, where unless the Disciples receive certain other Christians they are in danger of going back to heathenism. There are such cases, great numbers of them, and they bring tragedy into many a missionary's soul. But this is not an extreme case of that kind. This is a case paralleled a thousand times in our own land—with this difference, that on the mission field the principle of comity is so well established as to bring the problem to an issue more obviously than here.

In presenting a report of the questionnaire it is not important that the names of the respondents be given. Its value lies in the consensus of opinion of such a representative group rather than in the individual sources. A very careful analysis of the replies has been made, and their sentiments classified, with results as follows:

- 22 ANSWER NO, THE METHODISTS SHOULD NOT BE RECEIVED.
- 2 DECLINE TO ANSWER.
- 3 ANSWER EQUIVOCALLY OR TOO VAGUELY FOR CLASSIFICATION.
- 6 SUGGEST SOME FORM OF ASSOCIATE AFFILIATION.
- 5 SAY, LEAVE IT TO THE MISSIONARIES.
- 7 WOULD WISH THEM RECEIVED, BUT FEAR ITS EFFECT UPON THE HOME CHURCH.
- 64 ANSWER YES, THE METHODISTS SHOULD BE RECEIVED.

Omitting the first three classes above, we have eighty-two out of 109 whose convictions are not opposed to some formal connection of unimmersed Christians with a church of Disciples. Omitting the first four classes, we have seventy-six whose convictions are not opposed to actually recognizing these unimmersed Christians as members of the church of Christ and receiving them as such. Omitting the first five classes, we have seventy-one whose convictions are positively favorable to receiving them into complete Christian fellowship.

This is surely a strikingly interesting exhibit. More interesting than the tabulation of results are the responses themselves. It will be impossible to publish them in full. The question did not call for a statement of reasons, but for an expression of judgment. Many replies, however, contain much more than a vote. We shall give quotations of the significant statements made by our respondents. For convenience and system it will be well to follow the classifications given above and in that order. Each small type paragraph throughout the report represents a single individual.

Class I—Those Who Answer No.

First, then, the sentiments of those who answer, No, the Methodists should not be received. Our first respondent says:

To me there is only one way to get into the kingdom of God, John 3:5. The "Great Commission" gives us the conditions by which one becomes a member of "the Church of Christ." We may sometimes seem to be losers rather than gainers to adhere strictly to conditions, but my faith means to me that

we shall finally win out. All plans aside from God's scheme of salvation must be cast aside sooner or later. All gains through substitutes are temporary and will be a loss finally by putting off the day of real unity. All people must be received into the church in the same "good old-fashioned way." Methodists can work with our folks in many commendable things without becoming members, if that is their mind.

Following is a great text for an editorial—or a sermon. Certainly it is a statement whose ethical validity some reader will surely challenge:

A "Concrete Problem in Christian Unity" is not a whit more "concrete" than the same problem in my own pastoral work. My "heart" says here at home and there in the mission field, "Fellowship all good people," but my "head" has grasped the way of life with New Testament alignment and says, "Here is the old and right path—walk ye in it." I try to go head first into all the matters of life. No, I would not receive those Methodists; I'd let them become Presbyterians or Episcopalians—since their own desire and judgment is for them the supreme criterion. My reward is consciousness of loyalty to my best convictions, rather than loyalty to my best feelings; I infinitely prefer the former. "Here I stand; I can't do otherwise."

The writer of the following is one of the most honored and best loved men in our entire ministry:

I would say that, in my judgment, our missionaries should not receive those Methodists into the fellowship of the church, until they see fit to be baptized. Without questioning the Christian character of multitudes who have not been baptized, the historical aim of the Disciples of Christ (which is to restore New Testament Christianity to the world, by building up churches after the New Testament model, and thus furnishing a permanent basis for Christian unity) demands that they remain faithful to the teaching of their Lord, in the matter of baptism, the introductory ordinance of the gospel. Nowhere ought the plea of the Disciples to be more faithfully adhered to than on the fields where they have virgin soil to cultivate.

Another writes:

Those who have been immersed should be received, others upon obedience to the Gospel. They should be taught that Christ is our authority, not Methodism, Episcopalianism or any other ism. If the missionary in question had taught the people properly the difficulty would never have arisen.

It is significant how many of our respondents frankly consign these Methodists to the Presbyterian church! Here is a decidedly original interpretation:

As I read between the lines, the chief motive for making an exception of these case seems to be to prevent the calamity of their joining the Episcopal or Presbyterian mission. Surely such sectarianism is not justifiable. So, to your question, I should answer, no.

Another expresses himself as follows:

No one surpasses me in the recognition I give all who love our Lord and are following him as their knowledge dictates; but to receive the unimmersed into full fellowship in any congregation I serve is a matter in which I cannot now see my way clear to do. And I do not see what advantage Bro. Ames and Bro. Tyler have in receiving them into the congregation, for they already enjoy all the privileges of the congregation before such reception as after it. I am reading your editorials thoughtfully and while I do not agree with you in all things you are making me think—which is good for me!

A startling sentence is this with which one pastor closes his letter:

I do not mean by this to un-Christianize any of the people who may not have obeyed the gospel as I have done. I mean by this that they and I are that far different that we do not belong to the same society.

Another writes:

I would no more receive one in that way [without immersion] than I would touch the ark if I were living under the old dispensation. To be perfectly frank, Brother Morrison, I am amazed that this question is being raised by one of our editors and leaders. It is nothing short of revolutionary. It is reversing a vital position of a whole century. I can not possibly believe that such a view will be accepted by any considerable number of our people now or at any future time.

One writer challenges opponents to debate. He says:

Baptism has been the "big bone of contention" for centuries—and immersion is rapidly winning out. On this question, I would be willing to enter into a discussion with anybody. Then, why a disposition to surrender immersion, even in cases of exigency?

It is, of course, ridiculous, as our readers would instantly perceive if they knew the following writer's name, that he should impute to us such a classification of himself as he does on account of difference of opinion on this question. He is, as a matter of fact, one of the highest minded and most successful of our ministers—thoroughly alive and progressive—anything but a "fossil." He says:

I fear I am to you a hopeless old fogey, but to my thinking no special urgency of local need affects the point at issue. If Christian union were to come tomorrow as a result of such action possibly we might be justified in stretching our consciences a "wee bit," though I don't know. I am sure though that such local accommodations will do little or nothing toward ushering in this dreamed of millennium. I admire you so greatly and love you so sincerely that I regret that I must so classify myself in your mind as one of the "fossils."

Another writes:

Became I believe that the acceptance of those Methodists would weaken our testimony in behalf of the scriptural and only catholic plan of making Christians and because I believe that such action would do more harm at home than it would do good on the mission field or anywhere, I am compelled to answer, No.

This earnest reply is the expression of one of our godliest and most respected men:

With me full membership is out of the question. I would rather carry it up to God than surrender the principles at stake.

Another writes:

My judgment in the case is, that at the present stage of our movement the M. E.'s should not be received, inasmuch as their present Christian standing and experience can be maintained by becoming affiliated with the Presbyterians.

Another expresses himself as follows:

Concerning the case you gave—and all others, so far as I can see—the Disciples could not receive into full membership those who have not been buried with the Lord in baptism without forsaking the ground they have occupied since their rise, and without violating the letter and the precedent of the apostolic church. As to whether I would do that or not, and as to whether the times make desirable a change of front—these are other matters. For myself, I can only speak for the day that is present—the morrow I have not settled—I would not receive them. As to whether the Disciples should change front in the matter, today I would say they should not. That is as far as I can go.

Two more consign the Methodists to the Presbyterians:

I believe that the Methodist brethren that you refer to are our brothers, so also do I believe that the Presbyterians referred to are our brothers. And if love which is the great edifier could not persuade these Methodists that we were not trying to build a new church but solve the division in the household of faith by uniform practices among believers, I then would let these Methodists go to the Presbyterians and continue our program of education, "speaking the truth in love that we might all grow up in him who is Head."

If the church were a human institution we might alter matters to suit ourselves and others, but the positive teaching of the Scriptures does not permit us who see the commands made by Christ to make terms different than he made. What difference is it if they do join a Presbyterian church rather than become members of a so-called Christian church, having been only sprinkled either in infancy or later in life?

It is not clear whether the following reply should be put here or under Class V. It has been counted on the "No" side:

From a Scriptural point of view I cannot answer either yes or no, for the reason the Scriptures say nothing about such a case, and where they are silent it is well for us generally to be silent also. However, from a practical point of view, the question may be considered. Taking this point of view, without the least hesitation I answer, No; and mainly for the reason it would do vastly more harm than good. Such a course would create division rather than promote union. It would introduce a radical change in one of the most fundamental principles for which the Disciples have always contended. In any case, before any such course is adopted, all the facts should be carefully considered and some general agreement reached that will not divide our own brotherhood.

Class II—Those Who Decline to Answer.

Of the two replies under this head one begs to be excused from giving an offhand judgment as he would be compelled to do on account of pressing work which preoccupies his time. The other says laconically "I have nothing to say. I am heartsick of this eternal and everlasting agitation."

Class III—Equivocal or Inquiring Replies.

The following replies do not seem to lend themselves to positive classification:

I have long felt an inconsistency in the strict and literal construction we have made and then in our denial of the full meaning and implication of our interpretation of our admitting the true Christian standing and character of the unimmersed. Personally, I accept those of other communions as being genuine Christians whom the Lord has received. Yet, just what purpose had the Lord in his command to baptize (immerse)? And just what is his will in regard to the present case? I don't know. I am ready for further light.

Fortunately it did not entail spiritual suffering to these converts in this particular case, that missionaries and preachers have conscience to reckon with; not the converts' but their own, in the matter of receiving the unimmersed. Conscience throws us into a narrow path and our feelings are protesting often. What can we do? Which shall we heed and which commend?

I do not understand the problems of the field and would not be willing to say what they ought to do. I can not understand why these M. E.'s should not be taught the reasons for immersion and enter the church in the regular way. I am anxious that the work go on in China. It will go on. Why not let the Christian church there administer the ordinances as we believe they should be administered? If they do not do that, then why maintain a separate mission? Are the doctrinal differences of the churches as they exist in China sufficient to cause them to remain separate? Do the mission stations in the foreign field stand for the same things in detail that the church here stands for?

Class IV—Replies Suggesting Associate Affiliation.

Six respondents suggest some form of associate affiliation. They feel the problem but, whether for reasons of conscience or prudence, do not see their way clear to go further than membership in the congregation, or "guest membership." This latter term, by the way, is a new phrasing of associate membership. It is suggestive. These queries arise: By what authority may one group of Christians regard other Christians as their "guests" in the church of Christ? Where is there in Scripture or Christian reason a warrant for patronage of that sort? Suppose we should call these Methodists "guest-communicants" at the Lord's Supper! The sectarianism of it would be apparent. The church, like the holy table, is the Lord's. Whomsoever he receives into his church may not be discriminated against without presumption. But let us hear our respondents.

As to what might be called "guest" or "associate membership," that is another matter, and I suspect that most churches are practising it in one way or another and with good results, thus giving the recognition that is due such cases.

The two following writers are pastors of churches than which there are no others more conspicuous and historic in the brotherhood.

My heart would say, "Receive them." And yet I am confronted by the positive command of Jesus "to baptize them"—and we know what that act was. At the most I can say I would in some way tie them to the organization. If Jesus were here, I wonder what he would do. This to me perplexes. May the Spirit give us wisdom! But, Bro. Morrison, if you take the ground that they be received in full fellowship, remember I still regard you as a Christian brother and perhaps more right than myself. I shall not condemn. Your life and loyalty to the spirit of Christ is enough for me. Sorry I cannot be more definite.

I do not question their Christian faith or character, and believe that, logically, they are entitled to membership and fellowship in any Christian church. The difficulty arises in connection with our own conscientious convictions in regard to a specific act. If baptism were a church ordinance, appointed by the church, we could soon settle the question. Our hearts and sympathies and logical judgment would lead us to accept any form of baptism. But so long as we stand as a distinct people, with a distinct mission, holding to immersion as an appointment of Jesus Christ, I do not see how we can do more than to receive those who differ from us as "guest" members, as somebody phrases it, individually fellowshiping them as Christians in every particular. It is a question not easy of solution, and dogmatism on either side is to be avoided. One thing is certain, that a local organization can act for itself in all matters of that kind; and so the situation on the foreign field can perhaps be satisfactorily arranged between the two denominations.

The missionary quoted by the next respondent says the plan of associate membership which he describes is "entirely satisfactory." Which raises the question, Why then plead for Christian union? Probably he did not really mean "entirely" satisfactory, but that it was a little better than doing nothing at all! The pastor's letter is as follows:

I think I can best give my answer to your question relative to the reception of the Methodists on the foreign field, by quoting from a letter recently received from our living link missionary, in which he states his views and also the policy followed by our missionaries in China. He says, "We do take men of other churches, when they move into our territory, and use them and care for them, trying to hold them in the faith, and lead them on to better things, but they remain members of their own denominations, and in case of discipline or admonition are referred back to their own people. This is entirely satisfactory. It meets all the demands of the situation. We do not become responsible for men taken into the church on a policy that is not in accord with our belief and teaching." This expresses my conviction as to what we ought to do. I think it meets all demands, without compromising what I consider the plain teaching of the Bible. You are giving us a strong, thoughtful paper, and I am enjoying it, even if I do think you are a little "off" on the baptism question.

We would put this question to the next correspondent: If these Methodist Christians are willing to drop the title "Methodist" and be called Christians only, why should you insist on keeping their name fastened upon them? If they wish to abolish the distinction of which you speak why should you insist on their retaining it? The letter follows:

In the present divided condition of Christendom with the diversity of doctrine and teaching it ought to be Christian and practicable to organize a congregation in harmony with Christ's teaching and apostolic practice. To maintain the integrity of such organized body lines of differentiation must be preserved in the interest of the reform of inherited corruptions in "faith or order." Granting that all who love the Lord Jesus Christ are Christians and members of the one great fraternity, it still seems practical and desirable to maintain, in all brotherly love, some sort of a line of distinction between the "Christian" and the "Methodist Christian" et al. Following this line of thought in the circumstances described, I would allow all privileges of membership, but put the Methodists or others on the roll as Methodists "in affiliation," or described by some similar term, and in dismission would preserve the distinction. This seems to me essential unless we are ready to frankly admit that baptism is but a mere matter of ritual at best, for which any form in common usage may be used at pleasure, and administered to adults or infants as custom demands.

Class V—Leave It to the Missionaries!

The next replies which we shall examine are those which, regardless of the individual preference of the writers, indicate that the problem is the missionaries' problem and that they should be trusted and given a free hand. Dr. Peter Ainslie of Baltimore specially requests that his name be published inasmuch as he regards it as a matter of "opinion" and believes in the frankest speech in such matters. He would rebaptize—what a relief it is to hear that word frankly used to describe what precisely the practice is—"rebaptize" the Methodists in Baltimore, but his church's relation to its missionary would not be disturbed if she chose to practice union with them in China. He says:

If such a case as cited happened in Baltimore with my own work, I should insist on rebaptism. If such a case happened with our living link missionary, Miss Dale at Wuhu, China, and she should write us at the Christian Temple for advice, we would advise her to act according to her judgment from conditions on the field, and whatever her decision was, it would not interfere in any way with our financial support of her. But in the concrete case presented, I do not see why those Methodist Christians would not identify themselves with the Presbyterians or Episcopalians, if they object to being rebaptized. It is a small matter whether the Presbyterians, Episcopalians or Disciples count them. None of us is infallible and so each of us must act as he conscientiously sees fit, and his actions must not disturb that broader fellowship between us.

Others of this mind write as follows:

Whatever the missionaries may do with their problems on the field will never meet with any criticism from me, for I think I have some conception of the conditions they have to contend with.

I want to say first, that I would favor the plan of leaving this and all kindred questions to the missionaries for settlement among themselves. I favor this for the following reasons: They know their field, the opportunities, the difficulties, etc., better than any one who looks at the problem from our point of view.

I have faith in these men. I believe they will do the best they can for the cause. I have dreamed and longed for a day when these workers will have forced out a plan for Christian union that will be workable at home. For these reasons I am willing to say to these workers, go on and do your duty as you see it and we will stand with you.

I have never received into the congregation where I have preached one who had not been immersed. I do not expect to until I have a change of convictions. But I am not going to judge others who have just as strong convictions otherwise. I fear I cannot settle the matter for my brother on the foreign field.

I am willing to accept the judgment of our missionaries in all such matters, since they are on the field and understand the situation as we at home cannot. They ought to be allowed that freedom—the freedom to decide their own questions of policy as best suits the conditions under which they work.

As a general rule, I believe in giving the men on the field liberty in all such cases.

I can only affirm what has been my conviction on matters of this sort for several years, and that is, to allow the missionaries to settle their own problems as they arise. They are as intelligent and as devoted as we are; they know the Scriptures and the plea as well as any of us; they know the field and its conditions and the issues that are at stake better than we do, and I am willing to give them a free hand.

Class VI—Favorable But Cautious.

All true Disciples are sensitive about maintaining the unity and peace of the church. Ideals of Christian unity that do not apply to the situation close at hand do but mock us when we try to apply them in more remote situations. The Christian Century regards this sensitiveness as truly wholesome, and itself shares it. The segregation of Class VI must not be taken by our readers to imply that those of this group are the only ones of our respondents who would weigh the peace and unity of the church as a matter of vital importance in facing the new duty. There is no doubt that every respondent in Class VII possesses the same feelings and conscience as do those of Class VI. There is much interesting suggestion in the point of view disclosed by the following letter. The writer would decline to receive the Methodists, but would apologize to them for the sectarian restriction under which the home church's non-understanding compelled him to work. He says:

In reply to your letter will say that the situation to which you refer is serious and it is difficult to say just what should be done. To refuse to receive these Methodists is to put a stumbling-block in the way of young Christians recently won from paganism and make Christianity misunderstood by the pagans themselves. To receive them would mean to alienate a large number of Disciples from the cause of missions and perhaps divide the church in the home land. Personally I would be glad to receive them, but until a large part of the church would sanction it I do not think this should be done. If I were a missionary in that field I would seek to make the people concerned understand that I would gladly receive them, but that a large part of the church at home could not understand the situation as it is in pagan countries and that to do so would mean division and disaster, and then I would seek to lead them into the closest possible fellowship without extending to them full membership. Personally I think the Methodists of whom you speak should be received, but it would not be possible to receive them at the present time.

Other writers declare their sentiments as follows:

Truly it is a problem. I am not prepared to speak with assurance as to the expediency of the Disciples' receiving such persons into full membership, for my passion for Christian unity bids me think of the possibility of division which such an action if practiced in many places might engender. But I can say frankly and freely that if I were placed in the position outlined in the extract of your letter I should like to be free to receive all Christians into the most cordial fellowship in the work and worship of the church.

I wish I could give you a clear-cut answer to your inquiry "they should" or "they should not" receive them. I do not think the brotherhood is ready yet. And it seems to me if I were to say, "Yes, receive them," that I ought also to be ready to stand up in my pulpit next Sunday morning and tell my own people that we should take similar action when an unimmersed Methodist applies for membership with us, as some have done and refused when I mentioned the baptism question.

Personally, whatever my sorrow might be concerning a loss by conservative action on the field, my judgment would be that we are not as yet ready for such action. I believe I should favor receiving into membership only on the basis of immersion and making public constantly the sacrifice and loss of such action. We have certain large interests to carry along with us. In the fulness of time that which is best must be accepted, but we may do violence to a conscience in the brotherhood, founded on error though it may be, if we try to hurry matters. We can not expect that the conscience of the church at home can keep up with the advance guard on the field.

So far as I am concerned personally, the problem would be solved by the light thrown upon it by our own congregation. If our congregation were willing to accept the Methodist, I would say, do so. If it brought division, or disagreement that was serious, I should say no.

On the mission field, where there is no other church in the same vicinity, I can see no way to keep the will of Christ than to fellowship every Christian in the disciple body. If there is a pedobaptist church there, nothing is gained by stirring up a mass at home for the sake of getting them into our church instead of the pedobaptist church. To do what is right in the sight of God, we would take all those people into our fellowship in the field mentioned, if the M. E.'s and Episcopalians would withdraw and leave the field to us alone. If members of them stay, or any other non-immersionist body, then there is no object in having them in ours more than their congregations. To make it an object is to make our demand sectarian and for the sake of us rather than Christianity.

Class VII—Yes, the Methodists Should Be Received.

Under this heading we have collected those replies which have spoken a clean cut and decisive yes. In perhaps three instances the respondents dwelt upon certain hypothetical conditions which were inferred from certain details in the missionary's letter. "If the situation is thus, or thus, or thus, I would not receive them. But if the situation is thus, I would." We understand the situation to be identical with the last name hypothesis and so classified their replies under this heading, giving their hypothesis, so as to be sure to truly represent them. Ten or more replies covered so nearly the same ground as some others that they are not published. The first reply that we submit is as typical as it is incisive:

The Disciples should receive the Methodist Christians without reservation and without raising the question of their baptism. There is no more reason why we should refuse fellowship because one may be irregular in baptism, than to refuse it on a hundred other grounds. Christ did not found a kingdom to perpetuate baptism, much less a correct form of it, but to save the world, and therefore all who are being saved should have fellowship, one with another, for "We who are many are one body in Christ." As a church, the question should not be, Have we a right to fellowship the unimmersed, but, Have we a right to withhold it?

Others write from the same point of view as follows:

I heartily believe in the acceptance of members from other churches without regard to immersion. I believe we, as a body, must come to that position. I rejoice in your able advocacy of the plan. I am satisfied there is a deep, widespread desire for this on the part of both pulpit and pew, and that it will finally "win out" among us.

I have not believed that immersion ought to be the test of Christian fellowship. I do not believe that it ought to be here at home, and certainly not on the mission field. I should say, concerning the instance you use, that they should be received by our missionaries into the church without further question. I believe that immersion is the only baptism, but I do not believe in making baptism a test of fellowship.

The church roll, a human device, is, according to the following writer, the only barrier between Disciples and other Christians at the present time. He says:

The facts are, Bro. Morrison, we have already received the unimmersed without any mention of, or reference to baptism whatever, in every essential. The thing we quibble about is simply this, shall we place their names on the record? Then this church roll, according to our practice, must be about the most important thing we have in the church! Yes, receive the Methodists into the mission church.

Another writes:

After listening to plain, scriptural teaching on the subject of baptism, if these Methodist brethren were still content with their sprinkling, they should then be received into full fellowship with the Disciples of Christ.

Another, a pastor of great influence in his state, gives permission to use his name. He says:

In answer to the question you ask relative to the missionary on the field, my answer is: Take the Methodists into full fellowship by all means. And not only the Methodists but every reputable Christian from any evangelical body. I hope to see the day when I can do the same here. It is the only logical position our people can possibly take on the question unless we are ready to become another separatist body. You are at liberty to use my name if necessary.

The following respondent perceives that there is no essential difference between the problem in the mission field and in his own community:

This local instance only serves to call our attention to an actual situation, not only before the missionaries in China, but also before the pastor in America.

The problem is already before the ministers in this state, and the day is at hand when many of us will admit Methodists, etc., to our membership without demanding immersion. In fact, my own people at present are seriously considering this very question. The issues involved and the problems confronting the church are so much larger than the question of immersion that to hesitate and quibble at this time is to be guilty of short-sightedness and purblindness.

Strong words by many others:

It appears to me that about the only course open would be to receive them into membership. Judging from the statements in the extract which you send, I cannot see any other way out of the difficulty. This whole question of associate membership and fellowship of the unimmersed, etc., is a question of expediency rather than principle. As long as we view that question theologically we are going to appear inconsistent, no matter which horn of the dilemma we choose.

Yes, receive those Methodist Christians into full fellowship, "putting no difference between us and them." Without frank recognition of the Christianity of such persons, though unimmersed, and free interchange of members, our plea for Christian union will become a byword at home and abroad.

It pleases me to say that for some years I have felt that I should personally have no hesitancy in receiving into full fellowship the unimmersed to which you refer. I see no other way out of the difficulty.

In regard to the missionary situation, I hardly see how our people could do otherwise than accept these M. E. members into our church—otherwise we have no place in a missionary conference such as the one described in the letter—and little right to plead for Christian union. I wish this whole matter could be worked out by the missionaries on the field without interference from strife-makers here at home.

It is my conviction that we as a people ought to practice Christian union as well as preach it. And it seems to me that in the case you cite the only Christian and consistent thing to do is to receive the Methodists into the membership, with the understanding that our convictions are for immersion. And possibly by an association with our mission they may come to see the need of a more perfect obedience in baptism. I believe that the majority of our representative preachers favor it, but some of us are afraid to champion it. With very best wishes for you in the great appeal you are making through the "Century."

Their working arrangement implied their full faith in the complete, genuine Christian character of the work done by the Methodists. They should be guided by the same spirit in this instance, and, I would say, receive them as the answer and complement of their sometime faith.

If anything is to be sacrificed let it be ceremony rather than the life and the spiritual realities of the kingdom. I think, if we are to be loyal to the spiritual teachings of Jesus, we will grant the Methodists full and cordial fellowship upon the basis of their conception of what Jesus requires of them. It is for us to choose whether we shall be more loyal to the symbolism of the New Testament than to the spirit of Jesus working for the unity and consolidation of Christian forces.

A number of pastors sent laconic replies—some on postal cards. Here are samples. The first is by one of our most distinguished pastors, a veteran.

I would receive them.
I would receive them, then give them all the light which I feel that I possess myself on the subject.
Admit them by all means.

Take them in.
You may count me as being in favor of the admission of those native Methodists on the mission field.

My answer is: Certainly the Disciples should receive those Methodists into full membership.

Yes, receive them by all means. Allow me to say that I consider this the gravest problem with which we now have to deal.

They should by all means be received into full fellowship.

My heart would direct me to say that we should fellowship with the Methodists in question.

I should think it far more Christian to demonstrate, by their reception, the fact of unity among brethren than by a refusal to build up "one of the denominations," to which they would then go.

The next respondent not only answers our question but makes a confession of his belief with respect to baptism. He leads a great church in a great city and is one of the highest counsellors of the brotherhood:

I have not the slightest feeling against our little churches on the mission field receiving the unimmersed. If our missionaries feel a need for recognizing the baptism of those who perform it by another mode, it is the end of the matter with me. I defer to their judgment. In this particular case cited by you, if a way out is sought, these converts might unite with one of the pedo-Baptist bodies of which there seem to be two of three. But, of course, the custom, if recognized at all, should have a broader base than mere necessity, as where there are no other bodies but our own for the churchless converts to join. I regard baptism as a mere rite, somewhat accidental in its origin, and not necessary to salvation. This is merely my private opinion. I do not publicly teach this, nor do I teach contrary to this.

Three others express themselves as follows:

If the members of the native church wish to fellowship these Methodists by all means permit them to do so and at the same time permit the missionaries to continue their support to the church.

For twenty years I have believed that our position was inconsistent and have hoped and prayed that the time would come when that inconsistency would be removed—and it will come.

I say without any reservation, that the Disciples in the case referred to should receive these Methodists into full membership. The question of baptism should not be raised. Furthermore, I believe that Methodists and Presbyterians and others should be received into our home churches without reference to their form of baptism. I am glad you are taking up this matter.

Each writer of the following group represents the very highest intelligence and strongest leadership that the Disciples possess:

Those Methodists ought to be received into full fellowship. I believe in immersion, but in Christian unity more. This principle must obtain on the foreign field and it is almost bigotry to hinder it at home.

It is my opinion that those Methodist converts referred to should be willing to listen to the Disciples' exposition of the scriptures relating to baptism. To be unwilling would put them in a bad light. If, however, after such exposition they are reconciled to the Methodist interpretation and in all clear conscience ask to be fellowshiped by the Disciples, they should be given a cordial welcome.

I should have no hesitancy in saying that our church should receive into full membership the members of the M. E. church in that locality. Such a course would seem to me to be the natural course to pursue and in harmony with our primary purpose as a people. Having said this, I want to add another word. It is always difficult to form a judgment as to what should be done under circumstances so remote and with which I am so little acquainted. There may be, probably are, conditions of vital importance which are not reported in the letter. These ought to be considered and must be given place if any adequate and fair solution of the problem is to be reached. In all such cases I believe in trusting the men who are on the field. They may err in judgment, but they are not so likely to err as are those who, removed from the whole situation, still attempt to settle the problem for them. We must trust them. We can advise and encourage, but we ought not to dictate or urge our own judgment to the point of embarrassing them. Give them a reasonable amount of freedom, of autonomy. This seems to me fundamental. I believe the missionaries on the field will ultimately have to work out the problem of union on the field. They will do it more easily and quickly if we keep hands off.

It is more important to save the heathen world than to save ourselves in our denominational procedure. The general principle is that baptism should not be permitted to divide heathen communities and perpetuate denominationalism to the hindrance of Christ's work. It seems that our missionary in this case is clear in his own mind as to what would be best for them to do, and with such facts as are before me I would say that they should receive the M. E. brethren.

I think the missionary on the field should have the largest possible freedom in determining the condition on which they accept members into fellowship. From what I know about the case in hand I should accept the Methodists.

I can see no good results likely to arise from their exclusion, and nothing but an enlargement and deepening of the spiritual work in that place from their acceptance. I hope for the day to come when the Disciples will realize that the future of the universe does not depend on the success or the failure of the work resulting from their peculiar interpretation of the Bible and that the biggest work for God and humanity is not done when a body is immersed in water but when a rational and intelligent human being is baptized with the baptism of Jesus. Keep up a brave fight, Bro. Morrison. I am satisfied that your position today more nearly represents the mind of both Thomas and Alexander Campbell than that of any other writer among us.

If our missionaries were convinced that these Christians would not receive the vital religious instruction and help that they need in the other fold, and if they could not be induced to accept membership upon the terms above indicated in accordance with the universal practice of our people, then there would be strong reason for receiving them otherwise. We should here have the support of Scripture precedent and Christian consciousness.

It is purely a question of policy. Most certainly our people ought to accept the Methodists who come to us with letters of good standing. Whether any congregation ought to do this, without a pretty general consensus of opinion favoring it, is, it seems to me, the whole point at issue. If a strong church comes to the above conviction about the reception of members, it is surely its duty to practice its own convictions. Whether a weak church or a mission church does anything more than to estrange itself from the brotherhood is doubtful. The question seems to me very difficult to answer categorically, yet if the fifty ministers to whom you are writing favor it, or even forty of them, it would seem a sufficient portion of the brotherhood for their wishes to have a consideration which would make it practical for the missionaries to practice their own convictions.

Certainly the Disciples should receive the Methodists. I'm for anything that will put the church to work for the Kingdom and take her mind off herself. Today the church reminds me of a neurotic woman, exuberant in a claptrap verbosity, whose diseased imagination finds a sickly pleasure in her fancied pain. If the church had thought less about her insides and more about her children such questions as we must now concern ourselves with would have been long ago in limbo.

I should certainly approve the acceptance of Christian converts from other churches into the full communion of our mission churches solely upon the spiritual basis of their having been accepted into Christ's church, whenever such acceptance will do either of three things: (a) Provide them with a church home which they would not otherwise have. (b) Accomplish the end of making possible a territorial partition of the field, and at the same time provide for both caring for all converts and for the avoidance of rivalry or duplication of effort. (c) Demonstrate the living and actual unity of the church at large.

This writer would receive them but he would not restrict his conscience with respect to immersion. And of course he would not need to do so, any more than a tither is compelled to restrict his conscience on tithing. Only he has no Christian right to make it a test of fellowship. His reply is as follows:

My personal feeling is that I should do this: receive these Methodist Christians into fellowship of the church, giving them to understand at the same time that, while we recognized them as Christians and receive them into the fellowship of the church, yet they have unfulfilled an obligation to Christ which is his command to be buried in baptism.

The future practice of immersion by such a united church is insisted upon by another writer. He says:

The church of Christ certainly is large enough to receive and fellowship all Christians; and admittedly these are Christians. I feel, however, that these should be received with the perfectly frank understanding that their reception would in no way affect the future practice of baptism by the church; that should continue to be solemnized by the act of immersion.

The following replies throw light on the subject from many angles and hardly call for any further word of introduction. The first is written by one of our most authoritative interpreters of the missionary enterprise:—

Here is my reply: From the standpoint of common sense, missionary polity and the teaching of the New Testament these Christians should, in my opinion, be received into fellowship.

Theoretically I am in thorough accord with your views as to the baptism question and our relation to other Christians. I believe it is the position to which the Disciples are rapidly coming—and may God hasten the day. I believe also that the foreign field is an especially good place to make the beginning. Hence I should heartily endorse the reception of the Methodists into our church in the instance related, without any further requirements.

In reply to the question I would say that I strongly favor accepting the members of the M. E. church into full fellowship in our churches. I have long felt the inconsistency of "our plea" on this point; we recognize them as Christians and sit with them at the Lord's table and yet refuse to fellowship them in our churches. I fear we have dreamed beautiful dreams about ourselves, the half of which is not true. This does not mean that I am not in sympathy with the great purpose of our movement, for I am, but it does mean that I have lost faith in the way our church as a whole has proceeded in the union movement. In my work, therefore, I have devoted my energies to the field in which I am located, and kept still, that is to say, I have written nothing for the papers. But I am doing all I can in my church to bring our plea in a large way to the ear of the community, and in most cases I have not failed. I certainly hope you will keep this before our people so they can not overlook its importance.

If I were going to answer in two words I would say, Receive them. The urgent need on the foreign field presents a special call and some irregularities might be accepted. Persons who would want to unite would by such desire show a willing spirit, and association with a church practicing immersion only would lead them to similar obedience. Our lives are defective. Perhaps each feature of our Christian life is defective, yet we are accepted. It need not seem a greater act of grace if a defective baptism is accepted.

Why not have them unite with the Presbyterian church? Were there no other Protestant church there I would then say, take them in.

I promptly say, yes, receive them. And so far as I am personally concerned I would say, receive them at home men and women of Christian character who come to us even though they have not been immersed. My training in the Christian Endeavor movement has been such that somehow or other I never could feel myself in accord with the seemingly unkind and narrow attitude of our people upon this matter. I have felt for quite a number of years that an arrangement like that which the Century has of late been advocating, if I understand it correctly, is more nearly the position we should take. I think that I am with the Century most heartily in its recent editorials upon this matter.

Let the Methodists be received! Or, rather, let the practical reception already accorded them be frankly acknowledged and made public. All over this land we receive Methodists into our churches by actually sitting with them at communion, working with them and recognizing their Christianity in many ways, but it is a terrible sin to publicly announce the fact and write their names on the church roll! They are in; let us simply own it!

Immersion does not make Christians, nor does it bring men into the spiritual

kingdom of God—if it did, then we would be justified in raising objections in the matter.

I would favor receiving the Methodists not only in that particular case, but in my own town if I dared. A great work you are doing, and you have a host with you in prayer. The time is coming when a whole army of our true men are going to break their silence and declare themselves, but just now you are the people to do it and you do it well.

Let me say with great emphasis, By all means the Disciples should receive those brethren into their fellowship. Under similar circumstances, yes, even in cases where the duty is not so obvious, I should do so.

For the life of me I cannot see how "our people" can be true from bigotry if they refuse these Methodists membership. In reading the statement I was struck with this point: Does it not seem that the Episcopal bishop is narrow-minded when he insists upon such a non-essential as confirmation? If the case were reversed, could we blame him for feeling we were narrow in insisting upon a certain mode of baptism? Putting ourselves in the other's place helps us to see ourselves as others may view us.

The only thing I can say to the proposition propounded by the article on the reverse side is, Take them in. The spirit and purpose of Jesus demands it. Anything less is Phariseism. I am sure you are faced the right way. If perchance you should wander a little and finally get there, it is better than marking time.

Emphatically, Yes! Our mission church on the foreign field of which you write ought to receive the Methodists into full membership. There are so many good reasons why this course should be pursued that I will not attempt to men-

tion even a few. I have no sympathy with any other attitude toward this problem on the foreign field than that of the mutual exchange of members among all churches.

We could have wished to give quotations from all our respondents and to make all our quotations more extended, but this our space forbids. While the unpublished replies and the unpublished portions of the letters from which the above quotations are made are most interesting and instructive, it would seem that our purposes are fully served by gathering the essential sentiments of each respondent under the headings given above.

We regard it as extraordinary that out of 126 busy ministers to whom our inquiry was sent, only seventeen failed to respond!

In lieu of a personal letter of thanks to each one who has treated our request with such promptness and candor, we hope he will accept this public acknowledgment of our appreciation.

The Christian Century will give its own answer to the question, with reasons therefor, in an editorial in next week's issue.

The Transfigured Coffin

A Sermon

BY G. CAMPBELL MORGAN.

"He was put in a coffin in Egypt." Genesis 50, 26.

These are indeed strange words for a text; and more strange, as constituting the final words of a volume in the divine library; and most strange of all, in the light of the majestic opening of that book. They sound like a funeral knell, a veritable dirge of death. A man in a coffin. So far as his relation to living men in this world is concerned, his intellectual consciousness at an end, his emotional experience ceased, his volitional power over. Joseph in a coffin in Egypt. So far as appears to material sight, that coffin is the issue of faith, the answer to hope, the ultimate of love. They are most strange, however, as I have said, when connected with the first words of the book of Genesis: "In the beginning God created . . . he was put in a coffin in Egypt." Yet is not this natural? Experimentally we are more sure of the coffin than we are of God. We have all touched it, felt the tragedy of it, hated it, and are conscious that we are journeying toward it. But that coffin is not all. The book of Genesis was not written to tell us of the coffin; but to place it in the light of the supreme and eternal fact of God. The supreme fact is not the final word, but the introductory one, "In the beginning God." Let us therefore observe in this our final study in the book of Genesis, the bearing of this last statement upon the whole movement of the book; let us secondly observe the bearing of the first statement on this last; and let us endeavor finally to observe the values of the study for our own life and service.

Generation, Degeneration, Regeneration.

First then, this coffin in Egypt as the end of the story of the book of Genesis. The whole book falls into three parts which deal in turn with the subject of generation, the beginning of things; degeneration, the tragedy of the fall, and all the rivers that have made sad the heart of man; regeneration, that divine economy which moves toward the ultimate restoration of the lost order and the ransom of the race. The account of generation begins in the first chapter and continues until we come to the strange and mystic sentence, "Now the serpent was more subtil than any beast of the field," from which point we have first the account of the fall of man, and then of the degeneration of humanity, and the flowing of those rivers which have saddened all the history of the centuries; until we come to the words, "Now the Lord said unto Abraham," and we have the first movement of that economy in and through which in the fulness of the times Messiah came, and by which at last God will

accomplish his redemptive purpose.

A Last Order.

In the record of generation the account of the original creation is dismissed in a sentence without detail; and is followed by the account of that restoration of the lost order which culminated in man. I see this strange and wonderful being, made in the image and likeness of God, living his life in direct communion with him, true to the inbreathing of Deity whereby he became a living soul. Such is the story of beginnings in the book of Genesis. How does it all end? A man is dead and put in a coffin! That is not what we should have expected from those first stories. That is not the ultimate toward which we looked when in answer to the divine will and by the activity of the divine power we beheld man in the midst of Eden. There was no place for death in the original story. There was room for advancement, change, transition, transfiguration, a moving out into larger life; for man in Eden was primitive, not perfected. But death is the cessation of intellectual power, the ending of emotional activity, the loss of volitional ability, and that is not what such a beginning warranted us in expecting. This man in the coffin at the close of the book that commenced in such majestic splendor is a discord.

Dirge of the Ages.

Yet that is the perpetual dirge of the ages; men through all their lifetime have been subjected to bondage through fear of death. Let no man, even a Christian, pretend that he loves death. Death is hateful. Come when it will, to whomsoever it may, the last fact is in itself hateful. I pray you remember that the Bible, while it flashes light and glory over the fact of death, never forgets the hatefulness of it. The supreme word of victory over it is also the supreme word revealing the hatefulness of it, "The last enemy that shall be destroyed is death." Through all the ages men have been subjected to bondage through fear of death. A man in a coffin, in view of the opening page of this book of Genesis, is a discord.

The second movement of the Book is the story of degeneration; the story of man seduced from his high allegiance to the throne of God; of man fallen, the divine likeness defaced, his fellowship with God lost, a slaving fear of God possessing the soul. What is the end? Man dead, man in a coffin. That is the inevitable, the perpetual experience of the ages; that against which humanity has protested, against which humanity has used all its marvelous skill in order to prevent, and has never been able to prevent or even to postpone.

Regeneration.

I turn to that third part of the book with its account of regeneration. It opens with the calling of a man, and I watch this man, the symbolic man in whom there are represented all the intentions of God in his infinite grace; and I see the divine likeness, not perfectly restored, but certainly renewed; I see fellowship made possible, as this man walks and talks with God as a man; walks and talks with his friend, face to face; I see this man bearing reproach because of the great hope that is singing its song in his soul, the song of restoration; I see this man answering the whisper of eternity, by abandoning Ur of the Chaldees and moving out seeking for a "city which hath the foundations, whose Builder and Maker is God." Then I turn to the last chapter in the book, and the most illustrious son of that man; Joseph, of high and noble ideals, of splendid ability, the man who never wavered in the pathway of his faith and who lived with God in the midst of godlessness, lies dead in his coffin, and I say that is the perpetual problem of hope deferred.

Now let us set the last declaration in the light of the first statement. Let the details largely drop out of sight. Let personalities be forgotten for the moment; and events, those tragedies of failure, those high victories of holiness, those heroic ventures of faith, those startling deflections of fear; let those things drop out of sight; and let us observe the God revealed in the book of Genesis.

The Original Intention.

First, the God of the beginning; secondly, the God of promise; finally, the God of consummation determined upon. The God of the beginning. In this connection I repeat what I have already said, that God was before the coffin. The coffin was not in the purpose of God. Death was not in the original divine economy for man. If I would understand perfectly what was the original divine intention for man I cannot find the solution in the book of Genesis save suggestively; I have to pass to the last Adam and behold the Man of Nazareth and the story of his human life with great care; and having done so, I may express it in these simple but suggestive words; first, innocence, then holiness—and holiness is infinitely more than innocence, innocence is sinlessness without volition; holiness is the mastery of temptation, sinlessness by volition—and finally transfiguration. I observe the Man of Nazareth first innocent, and then holy, until I watch him come to the crowning glory of his life on the mount of transfiguration, and

there I see him metamorphosed, changed, and made ready for that movement out into the larger life that lies beyond the earth limitation. He turned his back again upon that in infinite grace and trod the way of the cross for me and not as the necessity of his own life. Let the light of that life fall upon our story, and the coffin was not in the purpose of God, and therefore God is, and for ever must be, 'undefeated by the coffin! He will move forward in spite of all human failure, until his own goal is reached and his own kingdom established. Consequently the coffin in Egypt is radiant with the light and glory of the assurance of the man who died, that the God who began will continue until he has realized his own high purpose.

The God of Promise.

That is proven, not only by deduction from the original statement. It is the truth of the book as it reveals God; he is the God of the promise of redemption. His promise was made first of all inclusively in the message he spoke in the garden, that the woman's seed should bruise the serpent's head; an inclusive statement having no detail in it, but suggestive of some victory of the human race over the powers that had marred and spoiled human experience. There could have been no perfect understanding by those who heard the word at the beginning of how it should be fulfilled. For long centuries and millenniums men waited, a song in their hearts, not knowing how or when or where or by what method it should be fulfilled, but believing even in spite of human failure that God would in some way visit humanity, and that for humanity by the seed of a woman, victory should be won over the forces that had despoiled. He was the God of promise to the fathers processionally, leading them one step at a time, never revealing to any one of them the whole of the purpose or all of the method. God never has been able to tell all his secrets to men. That is the story of the book of Genesis. Abraham knew not the secrets, neither did meditative Isaac, and certainly not restless Jacob, and assuredly not even Joseph; but by faith they followed; by faith they toiled, and by faith they waited, and all the while the hope within them was burning, that the promise of God must be fulfilled. They saw the light and glory of the ultimate victory of God, not all its details, not all its processes; and they followed walking in that light. In view of that hope the coffin was a pause, and therefore love accepted it. It was a link, and therefore love rejoiced in it, and triumphed over it, as the man of faith declared, "I die, but God will surely visit you."

God of Consummation.

Further, the God revealed in Genesis is the God of consummation also. He is revealed as one moving toward a consummation which shall be in harmony with his own character of love and holiness, as one moving toward that consummation through processes which necessarily must seem slow to human hearts and minds and wills; as one who is moving toward a consummation which shall harmonize with the original purpose. And so as we have already said, the coffin is a link, and faith appropriates it and triumphs over it.

The Next Stage.

From that meditation on the final word of the book of Genesis there are certain values I deduce. The first is that the death of a man of God is a forward step in the divine economy. "I die; but God will surely visit you." A little further on in the story of the Bible I come to another statement in which this fact is even more evidently manifest than in my text. You find at the beginning of the book of Joshua these very striking words, "Moses my servant is dead; now therefore arise!"

The word does not imply the failure of Moses; it does not suggest that Moses

had hindered the divine purpose and progress; but that his work being accomplished, the next stage might be commenced. "Moses my servant is dead," therefore one stage is complete; let Joshua fill the gap and move forward. Joshua's forward movement was made possible by the fidelity of the man who had completed the previous one. There are words which John Wesley uttered which are constantly made use of, "God buries his workmen, but carries on his work." They might be amended, so as not to suggest that the burying of the workmen was a tragedy; God buries his workmen and carries on his work. The death of the man of God is a forward movement in the divine economy. The coffin in Egypt in which the embalmed body of Joseph lay for two centuries ere the people moved out, was a symbol of the divine progress and not of the divine defeat.

The Work Goes On.

God buries his workmen, and by the burying of them, carries on his work. Given a man who has seen the vision, who has answered the vision by the consecration of his life to the will of God, given a man who has stood true to God in adversity and prosperity, in the prison and the palace; when that man shall die, fear will sing a dirge, a lamentation, imagining that because his work is done, and his hand is cold in death, God is in some way hindered and the onward march is halted; but faith will say, We thank God for the life of that man, and for his death; for the death of that man in the economy of God means that his work is completed and therefore God can now move a stage further in the great movement which will be consummated when the Kingdom is established. We will too often imagine that if this leader or that be removed, calamity is ahead of us. But he has done his work, he has made his contribution, this Moses; and now that he is dead Joshua can lead the people into the land. The coffin is a sign of a stage, accomplished, and a new stage to be begun. The coffin is a mile-post; so far God has come, and the work has been accomplished, which never need be done again. Now let the hosts move forward, waiting only for the God who is to lead.

Not the End of Service.

There is a second lesson which the text suggests. It is that the death of a man of God is not the end of his service even in this world. The coffin in Egypt was there, as I have said, for at least 200 years. I have been wondering about that coffin as to where they kept it. It was in all likelihood an Egyptian mummy case, having recorded on the outside, according to Egyptian custom in picture symbolism some of the great outward deeds of Joseph's life, and having recorded on the inside, where human eyes could never see them, some of those inward virtues which had made for the outward success. Where did they keep it through all that terrible period of the process of persecution? It is certain that they guarded it, for when presently, amid the rush and sweep of the receding waters of the sea, they marched over from slavery and came to the wilderness with God, that coffin was carried in their midst. For 200 years it was the symbol of faith and of hope; he being dead yet spoke for two centuries in the language of faith, and in the language of hope. His ministry was continued by his coffin. The death of a man of God today does not end his service.

The Great Tomorrow.

You cannot tabulate the service after death in this world; but when there shall be granted to us in the great tomorrow of God, the true vision and the possibility of measuring those delicate, dynamic influences that run out through the ages from some one

source, then shall we find that in the case of all men who have been true to the great ideal, the service they rendered in the world was continued after their life-work seemed to be done, and was often greater than that life-work. There are outstanding illustrations of that. Paul did mighty work in the generation in which he was an apostle of Jesus Christ; but you will agree with me that the work of Paul since they buried his ashes somewhere outside imperial Rome has been far mightier than that of his own lifetime. We can understand that of Paul, but we can hardly understand it of ourselves. Commit your life to God, see the vision, do the work that's nearest, the work he appoints, truly and well and faithfully, and die knowing that you have started delicate influences, dynamic forces which will proceed through every succeeding generation until they gather up the harvests of glorious result about the throne of the Eternal. The man of God has not finished his work in the world when they put him in a coffin.

A Higher Realm.

And yet again it is true that the death of a man of God introduces him to a higher realm of service. That is not Sadducean doctrine. If you do not believe in resurrection, angel, or spirit, or in the fact and reality of a larger life beyond, you will not agree; but it is only as we accept these things as true, that there can be any value to us in these divine oracles. They teach us that when Joseph died and they placed his clay in the coffin, he passed out into comradeship with the men who had preceded him; to Adam falling but ransomed; to Abel the first to reach the spiritual land by faith in a sacrifice yet to be; to Enoch, who having walked with God was translated to be with God; to Noah who had been a worker with God in an hour of awful and appalling crisis; to Abraham, to Isaac and to Jacob; and with them in some spiritual sense, in some way that I cannot describe, he served, and worked with God in the great enterprise that shall at last result in the accomplishment of his will. Presently in that high service he was joined by Moses and Joshua, by David, and the long and splendid line of Hebrew prophets; until that supreme hour in the midst of the eternities when there came the ascended and glorified Messiah. And there today, he, with that central One, and all the apostles, prophets and martyrs that have followed, and our kith and kin who have died in the faith and fear of God, are waiting, serving, not yet perfected because God's Kingdom is not yet established and the victory is not yet won, but serving without weariness and according to the will of God.

There is a peril in the uplift of the soul, just as there is a danger for the fruit trees when they are all in bloom in May. It is that the white blossoms that delight our hearts shall fall, under some frost or storm or interior weakness, with the setting of no fruit for ripening. Peter on the Mount of Transfiguration recognized his privilege, but not his peril. He would have stayed and sacrificed the whole of his after life of service to a dream of spiritual delight. Jesus recognized the danger and led him down to face the difficulties of other men upon the plain. Even Christ's life could not all be spent upon the mountain top. When he had given a whole night to prayer, the following day was often consecrated to strenuous action or momentous decision. After such a night he chose his twelve immediate followers. In such a following morning he set his face to go up to Jerusalem and sought the confession of his Messiahship from his disciples. From the communion of the mount of vision he went down armed by prayer and fasting to heal the sicknesses of the multitude.—
Isaac O. Rankin.

Our Readers' Opinions

Moral Responsibility in Baptism

Editors Christian Century: Your position on terms of church membership is so clearly and frankly stated that no one should misunderstand you. They are the terms proposed by Barton W. Stone and his followers, in effect, though not quite in form. They are preaching "Christian Character as the Only Test of Membership." You are preaching the necessity of acceptance on the part of God, but you do not explain how knowledge of this acceptance shall be known. Mr. Campbell argued that faith, repentance, confession and baptism were the mean of making this acceptance on God's part known. That if these were properly done Christian character needing no judgment, would follow as surely as day follows the sunrise. Mr. Stone and his followers, part of them, afterward accepted this position. Did they make a mistake? Mr. Stone's followers now say they did.

When baptism is viewed only in its relation to procuring remission of sins, as so many of our preacher's teach, I do not blame you, and so many more for revolting. But if we had always preached baptism for a clean golly life, we would have made a wonderful record, or proved Paul's argument wrong. Paraphrasing Rom. sixth chapter, "If ye have been buried in baptism in the likeness of the death burial and resurrection of Jesus, how can ye live longer in sin?" "Like as he was raised to an eternal life, so have ye been raised to live in God's presence."

Results sometimes help to demonstrate. Mr. Stone's plan, that is to allow each their own view concerning baptism, has never worked successfully, even when they have most every element of the baptismal controversy among the denominations on their side. And after all, Christian union will come through the channel of the most successful way to live the Christian life. We need strong editorials on "the responsibilities of true baptism," and "of bearing the true name," and "of results of union."

Yours etc.,

Flanagan, Ill.

E. E. HARTLEY.

Baptism Must Be Settled Before Union

Editors The Christian Century:—Much has been said in The Christian Century on the baptismal question, but very little light has been given. This question has been thrust to the front by a large and important question of Christian union. It ought to be clear to every one that Christian union cannot be effected till the baptismal question is settled. This question presents itself everywhere. If there were no sacraments to be administered there would be much less stress laid on apostolic succession.

The Christian Century sees little or no difficulty in the way of Christians uniting. This comes from the fact that this worthy paper does not attach much importance to immersion. According to the view of the editors baptism is something larger of which immersion may be a part, or it may also be lacking without invalidating baptism. Mr. E. L. Frazier holds that immersion is baptism, the only baptism, and that no man is a Christian who has not been immersed for the remission of his sins. With Mr. Frazier there are seven hundred thousand more. There are no doubt some inconsistencies involved in Mr. Frazier's view. He says a man may go to heaven without immersion.

But immersion is for the pardon of sins, and how can a man go to heaven without the pardon of sins? This is the real cracker on the whip of immersion. When Thomas Campbell issued his famous address there were no Christians to unite. That address was based on a misconception of what constitutes Christianity, a misconception very much like the conception held by The Christian Century, which Mr. Frazier finds it necessary to combat. But Mr. Frazier is excusable for overlooking these inconsistencies, and also for his offering no reasons for his position. He is standing on the ground on which A. Campbell and the whole church stood fifty years ago.

Not so with The Christian Century. It has taken a new position, viz., that baptism is larger than immersion. How could it expect Mr. Frazier and all the others to accept this view if no reasons are given in support of it? There should be more reasons given and less bald assertions made.

The fundamental question is, Did Jesus institute an initiatory rite which involved the use of water? If it is found that he did

institute such a rite, the second question would be, How was the water used, by sprinkling, pouring, dipping or washing?

But it is not probable that any earnest seeker after truth will reach the conclusion that Jesus instituted such a rite, or any rite indeed, after he has examined all the facts. When I began to study this question twenty years ago, I could find no one who questioned the genuineness of Matt. 28:19. But since that many have declared it to be spurious. The editors of The Christian Century are scholarly men. They would no doubt have held their contributors to a close discussion of the fundamental question, had they not been seized with the infatuation that the question of union can be settled without settling the question of baptism. It seems to me that they have had replies enough from their brethren to convince them that baptism must come first. I sincerely hope that they will now conduct an orderly and thorough investigation of this subject. They cannot do their contemporaries a greater good.

H. C. GARVIN.

Eldon, Mo.

HELPING POOR WOMEN

The Duchess of Marlborough Is Providing Lodging for Them.

Consuelo Vanderbilt, who became duchess of Marlborough finds, in the employment of her wealth for the benefit of poor English women, a very congenial occupation. Her latest benefaction is providing decent lodgings for the poor working-women who can ill find the pennies necessary for shelter for the night. The duchess is president of the national association for women's lodging-houses. Eleanor Vincent, in the Detroit Free Press, gives an interesting account of the condition of London working-women, and what is being done to better their condition.

The aim of the society, to quote the words of the duchess, is "to build new or adapt existing houses in crowded districts where a woman can get a clean bed, plain, but cheap food, and, above all, decent surroundings for six, eight or ten cents a night." There always has been plenty of accommodations for those who can pay at the rate of from \$2 to \$3 a week, but there are multitudes of decent, well-living women, who do not earn enough to pay as much as that, and find themselves obliged to lodge in houses whose conditions are "shameful, both morally and physically."

A Neglected Class.

The conditions of the poor but decent working-women have attracted attention before, but no adequate, concerted movement had been set on foot. It appears that plans for decent houses have been made, usually by men, but have been given up because they found so much difficulty in discriminating between women. It is evident that it would be difficult for men to judge, but as the duchess said to Miss Vincent, "Once you get a capable manageress, she very soon gets to know the undesirable from the deserving. One of the desirable features of these houses is that the lodgers are allowed to do a little washing, or to cook their own breakfasts and keep the rooms assigned them in order. In the new houses to be built there are to be laundries, ironing rooms and cooking stoves for the use of which a nominal price will be asked—just enough to secure the women's self-respect.

Her Aim.

The duchess says such homes, if established in every thickly populated district in England, should do much to elevate the tone of the very poor in every way. In the filthy and vicious conditions under which most of the women's common lodging-houses are run at the present time, such places, it must be remembered as are often the only possible shelter for the night for many of the very poor—it is well nigh impossible for a woman to keep herself decent. Our first aim, therefore, is, by means of lectures and meetings and in other ways, to bring the present conditions forcibly before the municipal councils of all towns and compel them to follow the example already set them by Manchester and Glasgow and provide decent accommodation for these women workers, to be under their control and inspection. We intend also to link together all existing organizations and individuals interested in the same scheme. Something will be done by private enterprise as well, and an American woman, whose name I am not able to give, has already promised me \$5,000 toward the building of such an institution. Through the efforts of Mrs. Alexander Mackirdy, who has lived for several months at a time both as a factory and flower girl, and knows their conditions from practical experience, a house near Charing Cross is being adapted as a lodging-house for women, and we hope will be opened shortly. This house Mrs. Mackirdy originally intended as a free shelter for the homeless women who may be found sleeping on the benches and under the bridges on the Thames embankment every night, but after a time, her idea expanded and she decided to make it a larger affair, and as far as possible, self-supporting.

The real test, therefore, of our high spiritual enjoyments is whether they leave us, like mists; or serve, like the flowing and imprisoned stream, as a motive power for action. Fasting and prayer are not to be suffered to evaporate in feeling, they are to bless the world in difficult undertakings and holy lives. If prayer were mere enjoyment or relief, it would be of little worth.—The Congregationalist.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLII. Joel and the Locust Plague

October 22. Text for Special Study. Joel 2:15-32.

1. RELIGIOUS TENDENCIES IN JUDEA.

From the days of the exile (586-538 B. C.) there were two divergent tendencies in the religious thought of the Hebrew people. Among the many conflicting ideas that emerged from that strange experience these two manifest themselves in impressive contrast. The first was a growing sense of devotion to the race interests of Israel. The exile might well have obliterated all national memories and hopes. In fact, most peoples, passing through such an experience of dislocation and removal would have loosened its hold on all its national purposes, and would have sunk into the pit of absorption and oblivion.

But Israel, chiefly through the persistent and untiring efforts of such prophets as Ezekiel and the Isaiah of the Exile, was not permitted to forget either its past glories or its future expectations. By such means the nation did not perish in that period of trial which brought so many tribal and national stories to an end. But the very efforts made by the prophets to preserve the feeling of pride and expectancy in the exiles tended to intensify the sentiment that Israel's mission was unique among the nations and Israel's value in the sight of God exceeded that of any other people.

This is to a remarkable degree the message and purpose of Ezekiel. The effort to keep alive in any degree the hope of his people in the restoration of their institutions compelled the prophet to lay insistent emphasis upon their value to God, and the absolute necessity that they should survive as a nation in order that the divine purpose should not be frustrated. It was no part of the purposes of Ezekiel to omit the converse of this idea, namely, the program of world-wide instruction of which Israel was to be the instrument. But the desperate situation in which the prophet found his people made it imperative that he should first save them from despair and dissolution, and leave to the future their instruction regarding the purposes for which they were preserved.

So the first emphasis, during the exile and in the period of the slow revival of Judah, was placed upon the importance of the nation, its value in the sight of God, its superiority to all other people in the qualities which were worthy of regard, and the glorious destiny to which it might look forward. Was it strange that with such extraordinary insistence upon its own high virtues and value, Israel came to take itself with unusual seriousness, and to believe that its survival and growth were in themselves a satisfaction to God? Was it possible that a people so trained should wholly escape the danger and sin of self-consciousness, arrogance and conceit?

To be sure there were other views, which framed themselves in a tendency of the opposite kind. The message of Isaiah of the Exile puts constant stress upon the mission of Israel as not selfish but world-wide. It was a part of his task to affirm with emphasis that it was too small a thing merely to restore the tribes of Jacob to their ancient land. The larger and more important enter-

prise was that of bearing to all the world the redemptive word of prophecy.

But this second direction was taken by but few of Israel's teachers. As the nation regained its estate, it took with ever increasing seriousness the importance of its place and function among the peoples of the earth. The tendencies of Judaism after the exile were nearly all toward nationalism and insularity. And the prophetic voices of the later days took this tone almost unconsciously as the natural and inevitable word for the hour. Among these voices was Joel.

2. THE BOOK OF JOEL.

The date of this prophetic work was once believed to be very early. Some scholars even placed it before Amos and Hosea. But the more careful study of the book in the light of the historical background of the post-exilic age makes it reasonably certain that it finds its place in the period closely following the priestly reforms of Ezra in the province of Judah. The attitude of the writer is one of deep reverence for the formal offices of religion, and belief in their efficacy to avert the perils with which the community is environed.

In this regard the work is a further development of the priestly ideas of Ezekiel. And to this it adds an increasing conception of the value and importance of the Jewish state in the list of national groups. Historically and in the development of Jewish thought it stands midway between the mild yet clearly defined nationalism of Ezekiel and the immense and arrogant self-righteousness of Phariseism. Yet it is improbable that either Joel or Ezekiel was conscious of any determined exclusiveness.

Rather were they so intent upon the reorganization, and encouragement of Israel's life that they neglected the factor of his wider duties to the nations of the earth. It was impossible for them to understand what narrowing conclusions might be drawn from their words, and how, in the hands of scribal advocates of Jewish supremacy their words might be construed as invidious to the rest of the world.

Of the prophet himself nothing is known. He is merely spoken of as the son of Pethuel. It is not improbable that he was of priestly family, and the date of the book may be placed somewhere in the late Persian period, perhaps about 350 B. C.

3. THE LOCUST PLAGUE.

The occasion for the writing of the book is clear. A locust plague of unusual severity has come upon Judah. The description is very vivid; several varieties of this pestilential creature have come successively upon the crop. Nothing in the past can be recalled comparable to the present distress. The crops have been stripped from the fields. As a result famine is afflicting the people so that even the offerings of the temple are lacking.

In view of this unhappy condition the prophet calls for a solemn feast and a public assembly. It seems to him that the present affliction is but the prelude to more fateful visitations. It must be that the day of Je-

hovah, the time of judgment, is coming. A mysterious enemy may be expected whose invasion of the city will cause the strongest to tremble. This new foe, perhaps a still more terrible horde of locusts, or perhaps an armed force, will utterly waste the land. It is difficult to decide between the literal reference of locusts and the figurative meaning of foreign invaders. But probably the former is the better.

In the imminence of such approaching judgment the prophet calls for a solemn assembly to pray that doom may be averted. And presumably between verses 17 and 18 of chapter 2 this solemn assembly is held. The remainder of the book describes the divine reply to this impressive invocation of divine assistance. Jehovah is roused to aid his people. Instant relief is promised. The locusts shall be driven away, and the land shall again be fruitful.

4. NATIONAL BLESSING.

The situation reflected in chapter 3 is far more favorable. The dangers have passed away. The prophet looks forward in confidence to the restoration of the people to their complete national life. Judah is to be triumphant over all the nations that would gather against her.

The most conspicuous of these promises is that of the outpouring of the divine Spirit which is soon to be realized. That was a prophecy so impressive and inspiring that it yielded itself to the proclamation of the Apostle Peter on the day of Pentecost. It seemed then as if the promises of the past were being realized in the coming of the divine Spirit upon all flesh. Then prophecy was to become a universal gift, for there were to be no dumb tongues among the people of God, but all were to proclaim the message.

The apocalyptic features of these verses are only a part of the embroidery of ancient Jewish thought. The darkening of the light and the coming of terrors were only the significant predictions of political and social changes such as the prophet believed would herald the advent of the new day.

5. JUDGMENTS ON THE HEATHEN.

It would seem at first as if these splendid hopes were intended for all humanity to share. What could be the meaning of such a marvelous promise as that concerning the Spirit outpoured on all flesh, if it did not signify a world-wide ministry of redemption? Yet such does not seem to be the case, for the following verses appear to limit this divine ministry of Judah and Jerusalem, while none of the other nations are included in the word of hope.

The picture of the great contest in the valley of Jehoshaphat carries out still further this impression. Tyre and Sidon and Philistia are nothing to Jehovah, because they have mistreated his people. Egypt is to be a desolation and Eden a wilderness in the day when God reckons up his account with these who have disturbed his inheritance.

Probably such an attitude was valuable in securing the return of hope among a people so long plundered and spoiled and so slow to take heart amid the long and weary days of Judah's revival. Perhaps it was necessary that the contrast between the holy

community of Judah and the heathen nations of the world should be made vivid. None the less the tendencies toward an insular and narrow prejudice developed rapidly in Judaism with the encouragement which such messages offered, and by the time Jesus came they had reached almost absorbing dimensions in the theology of Judaism.

That there were protests against this attitude of mind the Old Testament makes clear, and in no message is that protest voiced more effectively than in the Book of Jonah, which will be the theme of the next section.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

There were four additions on two recent Sundays at Flora, where C. W. Marlow preaches.

Thirty additions to the church at Arrow-smith, Ill., are reported. Joseph Gaylor, Springfield, Mo., was the evangelist.

Major Griffith and wife of Decatur are holding a meeting at Findlay, where at last report there were five additions.

J. E. Stout is in a revival meeting at Dahlgren. Mr. Stout has been recently with O. M. Eaton at Mt. Erie.

J. A. Clemens' meeting at Casey had resulted in two additions by confession of faith at last report.

Detroit church, where DeForrest Mullins preaches, concluded a revival meeting of two weeks' length, in which eleven were added.

The church at Belle Plaine recently welcomed its new minister, H. F. Kern, who was previously pastor at La Rose.

The minister at Bethany, W. B. Hopper, is having the assistance of R. H. Robertson, the Shelbyville pastor, and Miss Vera Morris, in a revival meeting.

A revival meeting at Toluca, conducted by F. A. Sword and J. P. Garmon, had enlisted forty-three additions in the first two weeks. Of this number, thirty were on confession of faith.

Albion church gave, to missions and benevolence last year, one hundred and sixty-eight dollars, which is exclusive of moneys given by the various organizations of the church. The minister is T. J. Clark.

Reports from Eureka College indicate the largest enrollment at the opening of school which the college has had. President A. McLean of Cincinnati was present to deliver an address at the opening session.

The remodeled church building at DeLand was dedicated the last Sunday in September by Secretary J. Fred Jones. An evangelistic meeting is now in progress, the pastor, George W. Wise being assisted by J. K. O'Neal as leader of music.

Ellis P. Gish is holding a meeting at Oakford, assisted by Mrs. Maud Schriver. There is no church organization in this town, but hopes are entertained, with the excellent hearing given Mr. Gish, that one will be organized at the close of the meeting.

A revival meeting is being conducted at Rossville, where David D. Dick is pastor. The evangelist is Charles H. Bloom of New York. The town is showing an unusual interest in the services, and large congregations are in attendance.

The Sunday-school rally held at Benton, Oct. 1, exceeded all previous records, there being 227 present, with an offering of \$16.75. There is much to encourage both church and pastor, Theo. C. Hall, who has served this congregation three years.

Kilbourne congregation is building a new edifice, which will be completed and ready for dedication the last Sunday in October. The pastor is E. P. Gish. The dedicatory services will be in charge of State Secretary J. Fred Jones.

H. H. Wagner, the pastor at Mt. Auburn, began a meeting last Sunday for his home congregation. He will be assisted after a few days by Secretary J. Fred Jones. Mr. Wagner has been invited to remain with this church another year, and has hopes of seeing a new building erected.

F. L. Davis, pastor of Waynesville Church, held a meeting at Hurst, continuing for eleven days with fourteen additions on confession of faith. Mr. Davis is now leading his own congregation in a revival meeting. At the start of the meeting, there were two additions.

Beginning October 1, Edgar DeWitt Jones, of First Church, Bloomington, is preaching a series of seven Sunday evening sermons on "Studies in Social Christianity," with the following subjects: Social Teachings of the Prophets; Social Teachings of Jesus; Social Teachings of Paul; Social Significance of the Church; The Church and Labor; The Church and Socialism; If the Church should come to Christ.

During last week there was held at Kinmundy, the tenth annual meeting of Marion County coöperation. The president is C. E. Hull; vice-president, G. W. Foley; secretary, E. C. Bargh. Among those who took part on the program were J. H. G. Brinkerhoff, D. R. Bebout, G. W. Foley, L. A. Huff, E. C. Bargh, W. S. Ross, T. A. Lindemeyer, E. U. Smith, Frank O. Fammon, W. J. Simer, C. E. Hull and J. Fred Jones.

At Litchfield, there were two additions by baptism the first Sunday in October. At the annual meeting held September 27, the reports were of a decidedly encouraging nature, showing the best year's work in the church's history. The church debt was raised some weeks ago, and a mortgage was burned at the annual meeting with great rejoicing. The pastor, Charles W. Ross, will be aided in a meeting by Roy L. Brown, during which recruits are expected, as well as added inspiration for the new year's work.

Rockford Central Church held its annual congregational meeting Sept. 27, with a

splendid attendance and life. The pastor reported in summary: Sermons 123, additions by baptism twenty-four, by letter or statement sixteen; total forty. Total resident membership 263, active 204. Sunday-school enrollment 324, gain for the year, fifty. Contributed to all missions and benevolences in all departments of the church, \$279.72. The C. W. B. M. under the leadership of Mrs. Clemmer has practically doubled its membership within the year. The new year began yesterday auspiciously with three additions, one of which by confession. The pledges for church budget for the coming year far exceeds already the highest point for last year. The Christian Endeavor Society is showing splendid gains, and the spirit seems good to fulfill the church motto for the new year "Go Forward!" which being interpreted means, to accomplish the securing of an adequate building equipment. The outlook is more favorable than for some time. W. B. Clemmer is the pastor.

News Editorials

O. W. Lawrence, Decatur, Resigns.

O. W. Lawrence, pastor of Central Church, Decatur, has accepted a call to North Yakima, Washington, to begin work there the first of November. His resignation was pre-



Rev. O. W. Lawrence.

sented to Central Church last Sunday. Mr. Lawrence has held two pastorates in Illinois, having been at Rock Island for several years before coming to Decatur, where he has been for five years. During both pastorates, he has succeeded in accomplishing a work second to that of no other preacher in the state. Mr. Lawrence is a strong preacher, and unusually successful as a pastor. As a member of the State Board, he will be greatly missed in the councils of that body, as well as in all of the advance movements connected with the brotherhood of the state. Mr. Lawrence is most ably assisted in all his labor by his cultured wife, who is also a member of the Executive Board of the State C. W. B. M. North Yakima is to be congratulated upon its success in inducing this minister and his wife to accept the pastorate. Illinois suffers a large gap in its ministerial forces, occasioned by the simultaneous resignation of O. W. Lawrence and R. F. Thrapp, the latter being reported in last week's issue of The Christian Century.

A Progressive College.

The brotherhood of Illinois will welcome the announcement of a new campaign for Eureka College. We stated a few weeks ago

that a fund of one hundred and thirty-five thousand dollars had recently been raised. Now, the officials of the college inform us that a new movement is about to be launched to raise money for the erection of new buildings, and also for maintenance. It is reassuring that the college authorities have not become satisfied with what is only a reasonable start toward a sufficient endowment. There is evidence of a true educational spirit and ideal in the fact that at once more money is to be solicited. The Disciples of the state will love the college more and believe in its future in larger degree, because of this manifest ambition of the board to persist in an effort to give the institution thorough equipment in building and endowment. This policy merits the encouragement of the brotherhood. Eureka College numbers among its assets a high-minded faculty, an enthusiastic student body, a fair plant, and a permanent endowment of one hundred and fifty thousand dollars. We doubt, however, that the college has in its possession anything of more vital value than the educational idea which permeates the institution, and which constantly impels the board and the entire officary to persist in an effort to secure funds which will put the college on an independent basis, and make possible its maintaining a standard equivalent to that required in the best educational circles of the day.

Chicago

Rally Day was observed Oct. 1 at Jackson Boulevard Church. The Sunday-school attendance was 670. Chas. Hall, of the Cook County Sunday-school Association was the chief speaker.

"Home Coming Day," was Oct. 8, at Memorial Church. Appropriate and helpful services were held.

Gary's first "Aviation Meet" is now on at Central Church. Nelson Trimble, the ever resourceful pastor, is promoting the "meet," which is simply a contest between Sunday-school classes. A good natured rivalry is on to see which class can "fly" the greatest number of feet. Feet covered are awarded on the basis of attendance, offering and scholarship.

O. F. Jordan, Evanston, has begun a series of sermons on the "Mark of a Christian." Such graces as "Reverence," "Humility," "Patience," "Service," "Sympathy" and "Love" are discussed.

The principal services of Yom Kippur, the Jewish day of atonement, were observed in Isaiah Temple, Vincennes Ave. and Forty-fifth St. They began Sunday at 7:30 p. m. and continued until Monday at 9:45 p. m.

Dean W. J. Sumner, St. Peter and Paul, well known churchman and public spirited citizen is considering a call to St. Peters in Albany, N. Y. Were he elected a suffragan bishop it is likely he would remain in Chicago, hence a movement is under way to place the dean in such an office.

The first fall meeting of the ministerial association was held in the tea room of Field's Monday noon, Oct. 2. Judging from reports made the churches have a hopeful prospect for the winter campaign. The association went on record as commending the desire of the business men's association to secure permanent headquarters for the Disciples somewhere in the loop, and pledged themselves to support such an undertaking by giving what they could toward the cost of the office rent. The new officers of the association are Austin Hunter, president; C. G. Kindred, vice-president, and C. C. Buckner, secretary and treasurer.

It is reported that \$16,000 has been con-

tributed towards the erection of a Jewish school building to cost \$75,000, to be located near Ashland Boulevard and 12th St. The Montefiore Hebrew school Association is planning this building enterprise for the purpose of educating the children of poor Jewish families.

Graham Taylor spoke recently at a luncheon of the city club on the "British Railway Strike and its Revolutionary Bearings." Mr. Taylor has just returned from England where he made a careful study of this question. He entertains grave apprehensions of a world wide labor revolution in the not far distant future.

William Shaw, of Boston, general secretary of the Christian Endeavor movement, will be the chief speaker at a city endeavor rally to be held Oct. 16 in Association Hall.

The Lutheran theological seminary at Maywood was dedicated Oct. 5. Rev. B. F. Weidner, president, will open the program. A large assembly of the workers in this religious body are expected, among whom are presidents of about eighteen seminaries and colleges in the United States and Canada. Ten large buildings will be used to care for the students in the first school year of the institution.

The fourth National Convention of the Congregational Brotherhood of America, will be held Oct. 13-16, in the New First Church, corner Washington and Ashland. The theme of the convention is "Back to the Church." Three noteworthy meetings are to be held for the friends of missions, friends of patriotism, and friends of brotherhood. Among the list of speakers appear the names of Owen Lovejoy, Senator W. S. Kenyon, John Mitchell, F. W. Gunsaulus, Dean W. T. Sumner, Booker Washington, Sherwood Eddy, Dr. S. Parkes Cadman, and K. D. Butterfield. The Congregational Brotherhood is organized in twenty states and ministers to its people through its departments of Bible Study, Evangelism, Boy's Work, Labor and Social Service and Missions.

Hyde Park Church, of Disciples, observed their annual meeting and banquet Wednesday evening, Oct. 5. About 125 persons took dinner together. Reports from all departments show a successful year's work. A budget of over \$6,000 was provided for during the year including an offering of \$1175

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Be on your guard. Alum Pow-
ders may be known by their
price—10 or 25c. a lb.,
or one cent an
ounce.

for foreign missions. This is a remarkable—some called it a miraculous—showing for a church of 200 members of relatively humble financial ability.

John William Gulland, M. P., junior lord of the treasury, spoke on "The Christian City," at the first fall session of the Chicago Sunday Evening Club held Oct. 1, at Orchestra Hall. On Oct. 29 President Taft will speak.

The capacity of the large banquet room of the Auditorium Hotel was taxed to the utmost when about 400 men gathered Thursday evening, Oct. 5, to receive inspiration from and instruction concerning the "Men and Religion Forward Movement." Letters read from Fred B. Smith brought encouraging reports of the progress of the movement in Minneapolis. This was the first report of the first meeting of the "Eight Day Campaign." "The movement moves," wrote Mr. Smith. The message of the movement was brought by W. J. Williamson, of the Third Baptist Church of St. Louis who has well been called the "prophet of the movement." Dr. Williamson impressed one. He was sincere, frank and serious. His message was not marked by funny stories nor cheap emotional fervor. The mission of the movement is to magnify the church as the divine agency of redemption. It urges Bible study, promotes church unity and comes to meet a crisis in the church and society with a consecrated and purposeful manhood. Reports from all committees were then heard and warmly received.

Austin Church on Thursday evening, Oct. 5, tendered a reception to their new pastor, G. H. Brown. Greetings were brought in behalf of pastors in Austin by Rev. Mr. Curtis, of the Congregational church and for the Disciple ministers of Chicago by C. C. Morrison. Mr. Brown has already won the love of his new people. The church is alive with activity.

VAUGHAN DABNEY.

Be thou the well by which I lie and rest;
Be thou my tree of life, my garden ground;
Be thou my home, my fire, my chamber blest,
My book of wisdom, loved of all the best;
Oh, be my friend, each day still newer found,
As the eternal days and nights go round!
Nay, naythou art my God, in whom all loves
are bound!

—George MacDonald.

Church Life

J. C. Read has resigned from the church at Salida, Colo.

Rally Day was observed Oct. 1 at Central Church, Kankakee, Ill.

F. W. Troy has resigned as pastor of the church at Millersburg, Ky.

Louis Cupp, chancellor at the Christian University of Canton, Mo., is conducting a meeting at Breckenridge, Mo.

Dean Sherman Kirk, of Drake University, spoke recently at Capitol Hill Church, in the absence of the pastor, H. E. Van Horn.

Over one hundred converts is the report of the meeting at Springfield, Mo., conducted by R. A. Abberly.

Claire L. Waite is in a meeting at Green Bay, Wis. New members are being received at every service.

Oakwood Church, Hannibal, Mo., was dedicated Oct. 2. D. Y. Donaldson of Kansas City, giving the dedicatory address.

C. R. L. Vawter, of Kansas City, Mo., is in a meeting with C. E. Carpenter at Princeton, Ill.

S. W. Nay and J. J. Bell held a two weeks' meeting recently at Farmington, Kan., with nineteen additions.

W. T. Fisher and Clarence DePew spoke at a Bible-school rally at Clarion, Iowa, Sunday, Oct. 17.

A. F. Ainsworth has closed his work at Laurens, Iowa. He goes to Butler College to finish his college course.

J. C. Wright, of Scranton, Iowa, has closed his meeting at Farlin. A number of accessions are reported.

H. E. Van Horn, of Capitol Hill Church, Des Moines, delivered a lecture at Norwalk, Iowa, on the subject, "Is Life Worth While?"

W. E. Reavis, of Cedar Falls, Iowa, has accepted the church at Vinton, to succeed D. G. Dungan who will locate in Beatrice, Neb.

The church at Oskaloosa, Ind., loses their pastor, C. W. McCord, who has accepted a call to Angola, Ind.

James Norvel Crutcher, of Kansas City, begins a meeting with H. C. Littleton and the church at Clarion, Iowa, Oct. 15.

The district convention of Allen County, Ohio, was held Oct. 3-4 at Van Wert, where E. G. Hamilton, ministers.

E. C. Harris of Bedford, Ohio, began an evangelistic meeting on October 9, with the church at Harts Grove, Ohio.

J. M. Rudy of Greencastle, Ind., has an open date for an evangelistic meeting in December.

Great interest is manifested in the meeting held in Salt Lake City, Utah, by H. O. Breeden. The daily press comments favorably upon the character of work being done.

E. W. Cole and congregation at Huntington, Ind., are planning for an evangelistic meeting, to commence Nov. 6, under the leadership of the Fife brothers.

H. M. Hall of Athens, Ohio, has resigned his charge and on Nov. 1 will take up the work at Uniontown, Pa. E. W. Murch of Rantoul, Ill., succeeds him.

J. Harry Bullock, who presented his resignation at Richland Center, recently, will take up his new pastorate at Green Bay in the near future.

The churches in Shelby County held their annual meeting at Fairland, Sept. 23. Among those on the program were Mrs. Anna R. Atwater, and L. E. Murray and E. E. Moormon of Indianapolis.

Jay Street Church, Troy, N. Y., where H. A. Denton ministers, celebrated Home Coming Day, on October 1. This was also the beginning of an eight weeks' covenant campaign.

The seventy-eighth convention of the churches of Eastern Pennsylvania, was held at First Church, Philadelphia, where Luther E. Sellers ministers. Next year's meeting will be held at Lancaster.

Claude J. Miller, pastor at Maryville, Mo., reports six additions on Sunday, Oct. 1. Since Mr. Miller's acceptance of the pastorate there a short time ago there have been fourteen additions.

The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is \$1.50 in advance. To ministers \$1 in advance.

THE Moral Leaders OF Israel

By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

THE NEW CHRISTIAN CENTURY COMPANY
700 East Fortieth Street
CHICAGO.

W. E. Wright, Allegan, Mich., was a recent speaker at the City Rescue Mission in Kalamazoo, Mich.

The twenty-fourth annual convention of the East Alabama District Disciples of Christ is to be held at Notasulga, Ala., Oct. 18-19.

A tabernacle has been erected by the church at Missouri Valley, Iowa, preparatory to a series of revival meetings begun Sunday, Sept. 24.

C. H. Winders of the Downey Ave. Church of Indianapolis, Ind., recently addressed the students of Butler College on "The Glory of Transmission."

After a pastorate of fourteen years, A. D. Harmon closed his work at St. Paul, Minn., Sept. 24. C. M. Barnes of Helena, Mont., is to succeed him.

The church at Joplin, Mo., is preparing for the visit of R. A. Long, Oct. 10. Preparations for 1000 men at a brotherhood banquet are being made.

The First Christian Church of Angola, Ind., was dedicated Sunday, Sept. 24. The structure is thoroughly modern and cost \$42,000.

The Woodlawn Church of Christ of Buffalo, N. Y., recently dedicated their new building. Other Buffalo churches were represented by pastors R. E. Deadman, Harris Miller and Simon Rohrer.

Robt. N. Simpson, pastor Central Christian Church, Louisville, Ky., recently delivered an address at the annual meeting of the brotherhood at the churches at Franklin, Ind.

H. Erwin Stafford, pastor of the church at Massillon, Ohio, has begun a series of Sunday evening addresses on "Christian Union," "Christian Union in Practice," "Christian Union as a Business Proposition," "The True Basis of Union," and the "Disciples Part in Union," are some subjects to be discussed.

The seventy-second anniversary of the organization of the church at Davenport, Iowa, was celebrated by a "Home Coming Week" the latter part of September. Finis S. Idleman of Des Moines, is conducting for the church a ten days meeting. Marked interest is shown.

Harvey H. Harmon of Lincoln, Neb., is delivering a series of lectures on the "Lives of the Reformers." A stereopticon is used and pictures taken by Mr. Harmon in his travels are thrown upon the screen. "Florence and Savonarola," "Paul and Rome," "Oxford and Wicliffe," are some subjects for discussion.

Rally Day services Oct. 1 at the East End Christian Church, closed a very successful rally week and Bible-school Institute. Scott Cook, Nelsonville, Ohio, teacher of the great men's class of 900 members was the chief speaker at his institute. The church under the leadership of John Ray Evers is planning an evangelistic meeting with Wm. J. Lockhart as evangelist.

The 78th annual convention at the churches of Christ at Eastern Pennsylvania was held in Philadelphia at the First Christian Church. John H. Booth was one of the principal speakers. The following officers at the Ministerial Association were elected: President, G. P. Rutledge; vice-president, M. S. Spear; treasurer, C. A. Frick, secretary, W. L. Dudley. The new officers of the Eastern Pennsylvania Missionary Society are: president, L. E. Sellers; vice-president, D. R. Moss; recording secretary, J. H. Stewart.

Good reports come from the work at Jeffer-

Now in Press

Ready October 20

The Divinity of Christ

By Edward Scribner Ames

In Six Chapters

1. THE DIVINITY OF CHRIST
2. AN EMPIRICAL VIEW OF JESUS
3. WHY I AM NOT A UNITARIAN
4. THE FRIENDSHIP OF JESUS
5. THE RE-INCARNATION OF CHRIST
6. TWO OR THREE AND CHRIST

This book is now in press. It will be ready October 20. It contains a statement of Dr. Ames' views on the problems centering around the person of Christ. But it is more than a treatise. It is a living word spoken to the hearts and souls of living people. Order may be sent in at once. Price 65 cents postpaid.

THE NEW CHRISTIAN CENTURY CO.,
700 E. Fortieth Street, Chicago.

son City, Mo. When A. R. Liverett took up the work there last April, the congregation was in a discouraged condition, owing to a \$9,000 indebtedness, on the building. A pledge of \$1,000 from R. A. Long, and \$250 from R. H. Stockton, gave them much encouragement, and Sunday, Sept. 24, pledges were secured to the amount of \$3,424. The church is still pushing the matter and it is the intention to reduce the debt to the lowest possible figure. Mr. Liverett has begun a meeting with home forces, assisted by J. P. Garmon of Des Moines.

On October 1, First Church, Orange, Calif., celebrated the third anniversary of the pastorate of F. M. Rogers, with appropriate services. The church has had a steady growth during these years, both numerically and financially. The total number identified with the church during the three years is 1029. The present enrollment is now 808, many of the members leaving to form the new East Side Church. During this time \$17,906 has been raised for the local work and there has been a gratifying increase in the offerings for missionary and benevolent work.

Bruce Brown, pastor at Fullerton, Calif., sends the following news: "I have undertaken at the long continued solicitation of a few of our members at Vermont square to make the attempt to establish a church there. It is a very important and beautiful section of Los Angeles. We pitched a tent on a beautiful location and were compelled to move it because of the seven restrictions in every deed. We moved over the line out of Vermont square and the work goes on at a disadvantage. If we can succeed in planting a church it will soon become of greatest importance because this part of the city is a marvel of growth."

First Church of Wenatchee, Wash., where W. W. Burks has ministered since last March,

is experiencing a happy growth. The beautiful new building is complete in every way, having recently installed a fine Kimball pipe organ, so that the equipment is second to none in all the Northwest. The congregation is receiving new members at nearly every Sunday service, nine having come in the last two weeks. Wenatchee Valley is very prosperous this year, as it is the only district in the northwest with a normal fruit crop, and will produce about three-fourths of all the apples raised this year in the state.

Seventh District (Mo.) Convention

Remember the convention at Maryville, October 24-26. Each church in the district is entitled to free entertainment, meals and lodging, for the pastor and one lay member. Please bring your credentials.

If you plan on coming write us. Our committee will meet all the trains. Come directly to the First Christian Church, register and get your assignment. A large attendance is desired. CLAUDE JOHN MILLER, Maryville, Mo.

Good Gains for Foreign Missions

The receipts of the Foreign Society for the year ending September 30, amounted to \$379,082, a gain of \$18,369. We congratulate the missionaries on the field no less than the splendid brotherhood that made the great victory possible. The gifts poured in in the last days of September in a way never known before in the history of the work.

The total receipts for September amounted to \$109,735, a gain over September of last year of \$35,974. This is the greatest month in the history of the society.

The friends will rejoice over the final outcome.

The past three years have shown great advance in the work. In 1909 the gain was \$76,360, in 1910 the gain was \$10,026, and in 1911, \$18,369, or a total gain of \$104,755 in three years, an average of \$34,919.

During the past year the individual gifts amounted to \$55,178, a gain of \$25,730. This is by far the greatest record in personal gifts in our history. The churches as churches show a gain of \$1,402, but we are sorry to report the Sunday-school present a loss of \$7,210. The annuity gifts are also \$7,949 less than last year. The gain in bequests was \$7,263.

The receipts ten years ago were \$171,898. In other words there has been a gain in the total receipts of \$207,184 in the past decade.

The friends of the work must bear in mind that the income of the society is not yet equal to the regular outlay. In spite of the above splendid showing, the receipts were \$17,000 less than the expenditures. This is on account of the resistless growth of the work on the fields. The income of the society annually is yet \$25,000 short of the outlay that must be made if we carry forward the present standard of work.

We rejoice over the success of the past year, and we thank the Lord and turn our faces hopefully to the future.

STEPHEN J. COREY, F. M. RAINS,
Cincinnati, O. Secretaries.

Bethany College Endowment

The canvass for endowment funds for "Old Bethany" has greatly enlarged my estimation of her and her work. The fact that the school was founded by Alexander Campbell, alone, would not influence long or greatly a people so free from the caste spirit as are the Disciples. We shall always be grateful for his work and for that of his illustrious son-in-law. Their attainments cannot be measured in terms of buildings, lands or large attendance but we shall ever have profound gratitude for their erudition, gentility and piety. In these they have never been surpassed nor soon will be. Their largest gifts are the men who, sitting at their feet for the fundamentals of learning, esteemed them almost as models of courtesy and Christianity. This, and more, is the estimate of Campbell and Pendleton by the stalwart preachers still among us who sat "on the banks of the old Buffalo" during those halcyon days.

Most schools have graduates who fondly love their *alma mater*. This is but natural and right. A few schools have graduates who manifest little or no thankfulness for their training. But the men and the women who have come from Bethany's halls with practical unanimity deeply love the spot where "Comradeship" has ever been the watchword. Executives favored and ill-favored come and go but the "Bethany spirit" remains. Wherever a Bethany graduate lives there is an open door to every other Bethany man and an avidity to know how things go at the old school. Nor is there any general dislike for our other good schools. In Christian education as in everything else "none of us liveth to himself."

Throughout the whole brotherhood there is great love for Bethany, irrespective of what may be the college preference in a given locality. There are very few of our congregations in which there are not some who will give and give liberally for Bethany's upbuilding. During the year and a half of service for her, the definite results of my service were:

Cash and pledges	\$21,786.32
One bequest	10,000.00
13,000 acres of land valued at ..	40,000.00

Total

Other bequests have been promised, besides several large gifts. Most of this was gathered to apply on R. A. Long's second \$25,000 offer but a small part was applied on the first.

In my judgment the work of endowing Bethany has only begun. Our brethren as a rule are far more able and far more liberal than I had ever dreamed. True, some are stingier than sin, but they do not count, never have counted and never will count in the great eternity. What good seed is to the wheat-field Christian education is to our plea. Just what plenty of skilled workmen are to the erection of a great cathedral, enough well-trained preachers are to the upbuilding of the Kingdom of God. It seems to me that the recruiting and training of preachers is the most fundamental, far-reaching necessity of this present day. All our colleges should be amply endowed, but Bethany was first and should be first and fully endowed.

Bethany should have at least a million dollars of interest producing endowment, not for extensive but for intensive work, and I believe that not only are we able to give her this but I think that with proper patience

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

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and persistence our brethren will cheerfully provide this. Bethany's loyalty to the cardinal principles of our movement in its best and truest sense ought not, surely shall not, lose its reward. CHARLES E. SMITH.

Du Quoin, Ill.

Texas Christian University

The opening of the Texas Christian University for the 1911-12 session has been marked by many changes from former conditions. The most important of these is that the school opens at its new plant at Forest Park, some four miles from the business section of the city.

Another event that marks a new era is the election of Dr. Frederick D. Kershner, now president of Milligan College, Tennessee, to head the Texas school. He comes highly recommended and was elected by a unanimous vote of the Board of Trustees. Doctor Kershner is well known to a number of our Texas people, all of whom endorsed him for the position. He is a graduate, first of Transylvania University of Lexington, Ky., then of Princeton University. After taking his degrees at Princeton he spent a year in Europe in special studies. Since then he has spent ten years in active school work. Six of these he has been the acting and then the actual president of Milligan College.

Doctor Kershner assumes the place made vacant by Dr. Clinton Lockhart's resignation, which took effect last June. Doctor Lockhart will not leave the city at once, however, he having accepted the pastorate of the East Ft. Worth Christian Church for one year. Doctor Lockhart was one of the principal speakers at the convocation exercises, Thursday, Sept. 21.

Prof. W. B. Parks, Professor of Chemistry and senior member of the faculty, is now acting president. There have been numerous faculty changes this year, several of the older members being on leave of absence and there being some additions.

New York State Notes

The Jubilee Convention in Buffalo gave our state work a new aspiration for greater things. It recommended that a man be secured for full time to do the work of corresponding secretary, field secretary, and evangelist. The board is happy to announce that it has found the man, C. A. Brady of Canton, Pa. He will take up the work Jan. 1. He comes well qualified. We believe in him, and expect great things of him.

Our pastors are getting ends together after the vacation season for a great fall's work. C. R. Stauffer, reports 260 in Bible-school at the South Geddes St. Church, Syracuse, and plans on hand for a great evangelistic campaign for the early part of the year. C. M. Kreidler and the Elmira Church are in line for a great work this fall. Gloversville had a fine meeting in the early summer, resulting in fourteen additions to the church and much other good done. R. E. Deadman assisted the pastor, D. H. Patterson. Watertown is without a pastor at present. D. R. Mathews and the Columbia Avenue Church, Rochester, are in hopeful spirits for an aggressive work. R. STEWART, Acting Cor. Sec. Rochester, N. Y.

Bible College of Missouri

The Bible College, of Missouri, opens its school year with another good attendance of ministers, missionaries, universities and college students. In spite of the application of various new rules in the university of Missouri, limiting the amount of work that certain students may take, the attendance of these students at the Bible College is equal to that of last year. More promising than the students attendance, however, is the *esprit de corps* of the school. The quality of the

ministerial students is unusually high, and the life of the college is already taking on a vigorous air.

The only misfortune of the school is the loss that will soon come to us, in that Prof. C. E. Underwood has been called to the presidency of Eureka College, Illinois. Our only consolation for this misfortune is that it reveals the kind of men that have been on the faculty of the Bible College of Missouri. The return of G. D. Edwards from a year abroad is an acquisition to the school, and he has shown the same indomitable energy into his teaching that he threw into his successful field work.

The school has set apart a special room for the use of its students in a social way and for the young men who reside in the building. Here will be found journals and other reading matter and all the facilities of a social meeting place. Other means will be taken for the socializing of the institution so that it will be for its students a home as well as a school.

Thus the whole work of the Bible College, of Missouri, moves happily, except for the fact that it has not the endowment that it needs to do a greater work. On the departure of Professor Underwood it will be impossible to secure another in his place, to give the valuable service that he gave, unless the endowment be increased. But as the months go by the work of the Bible College of Missouri, grows more familiar to the people of Missouri, its warm friends increase, and when the time comes they will respond, as they have already so nobly done, in the further building up of this, Missouri's most strategic school.

Remington, Ind.

Last Sunday was a big day in Remington, Ind., despite the rain. It was Joash Day. It was the day when the brethren deposited their free will offerings in the chest of Joash. The offering was \$238. J. Francis Ashley is doing a splendid work in Remington. He

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chorus leader. It was my privilege to preach in the morning and in the afternoon at 2.30. The good women of the church had prepared a bountiful dinner and the people seemed to enjoy this fully as well as they did my preaching. And this, too, is strange. Mr. Ashley is a strong preacher, a faithful pastor, and an untiring worker in the community. He takes advantage of occasions and makes his church work popular with the people. Joash Day was the beginning of a revival meeting from which splendid results will come.

H. H. PETERS.

Ohio Secretary's Letter

The campaign for one hundred volunteer meetings in one hundred weak churches is arousing great interest in Ohio. The committee is working diligently on the problem. As yet the number of ministers volunteering is not sufficient to answer the call. The brethren have, however, met the request with the greatest show of sympathy and interest. As soon as their churches have had time to take action, we are expecting many more volunteers.

The committee will soon be ready to make a statement regarding the number and names of those whose services have been tendered up to date.

The churches which have been suffering from lack of preaching call with eagerness for his help. It has been most gratifying too, to know the spirit of self-help which even the weakest of them manifest. They are ready and anxious to contribute to the extent of their ability for this help if only the services of a competent man can be provided. If every Disciple in Ohio who is enjoying the blessing of a well appointed and well organized church and the ministry of an active pastor, could read the letters that come to the office from these churches expressing deep hunger for the preaching of the word and gratitude for the help provided, the Ohio society would surely nevermore lack for funds to gladden all the waste places of our great state.

Here is a sample:

"We have had no regular pastor for some years. Have been able to hold a meeting for a week or so. We feel that we ought to hold a meeting this fall some time—probably about November. We want a good man for two or three weeks. As to funds will do our best but we are not able to pay a good man all that he is worth. So if you can arrange to do something for us in this way we shall appreciate it very much."

Here is another:

"Kind Sir: Received your letter that contained such good news for our church. The letter was read to our church yesterday. We will certainly try to do our part to have the meeting. We will welcome the evangelist at any time."

The following letter shows the splendid spirit in which our stronger churches are responding to the call.

"Advisory Committee on Pulpit Supplies." Dear Brethren: In response to your letter our officers were called together last Lord's day and voted unanimously to loan our pastor to assist some weaker church in a two weeks' meeting

in November. We are grateful that you recommended so good a man to us as Brother _____ and we feel confident that he will be a great blessing to the church that he is sent to serve in such a meeting."

Our stronger churches will be greatly blessed by loaning their minister, even at sacrifice, to help these brethren.

The outlook for Ohio Day is most encouraging. The district conventions are characterized by a splendid spirit of determination that Ohio shall come into her own. A recent letter from a brother, well traveled throughout the state, says that all over the state the feeling is general that a new day is coming to our Ohio work.

A number of requests have been received recently for information as to making of wills leaving a bequest to the O. C. M. S. There has been gratifying interest also in the matter of annuity gifts and we look for definite results in this matter very soon.

State Evangelist, L. I. Mercer has closed a meeting with the McConnellsville church, which resulted in the addition of eighteen splendid people to the membership of the congregation put in the way of permanent settlement.

H. M. Hall who has done a work of permanent value at Athens, will close his work there Jan. 1. He should be kept by some good Ohio church.

Uhrichsville has called J. H. Canby, of Traverse City, Mich., to that important work. F. M. Myrick, of Belle Center has been called to become minister at Harrison.

Hiram College began the new year Sept. 19, with an enrollment in excess of expectations, although an increase of college class men was expected. The five new members of the faculty have made good first impressions and the outlook is bright for the best year in the history of the college.

Cleveland, Ohio. I. J. CAHILL, Cor. Sec.
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—Men or women. F. A. White, Ill., sold 15 in 4 hours; Profit, \$63.75. C. E. Goff, Mo., "Sold 5 Saturday; my first attempt;" Profit, \$25.50. Geo. A. Smith, O., "Was out one evening, sold 6;" Profit \$25.50. Hilton B. Campbell, N. J., ordered 1, then 6, then 12, then 18; Profit \$208.25. E. T. Evans, Ill., ordered 3, then 13, then 12, then 25, then 25, then 25; Profit \$487.75. F. E. Poole, Mass., ordered 1, then 6, then 12, then 25, 150 since; Profit \$824.50. Mrs. F. E. Foss, a Minnesota lady, ordered 50, then 80, 252 since; Profit \$1457. F. S. Hoppes, La., ordered 50 and said: "More orders coming." So they go, rich or poor, city, village or country. The Home Vacuum Cleaner does not look like a broom, but it DOES THE WORK A BROOM CANNOT DO, sucks up the dust, dirt, grit and germs from fibre and warp of carpets, rugs and matings ON THE FLOOR. Sanitary. Weighs 9 pounds, small space, easily carried.

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